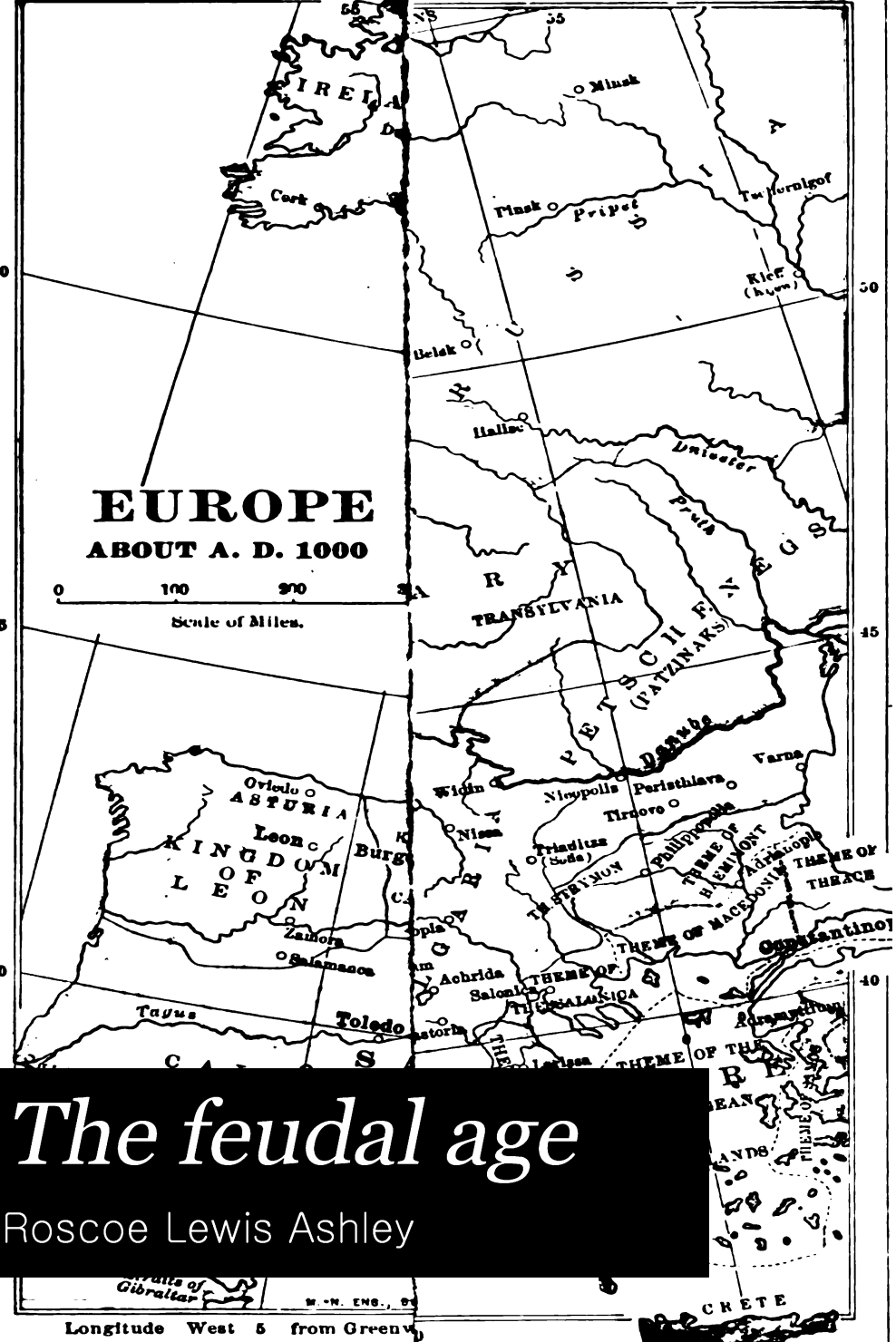


EUROPE ABOUT A. D. 1000

0 100 200
Scale of Miles.



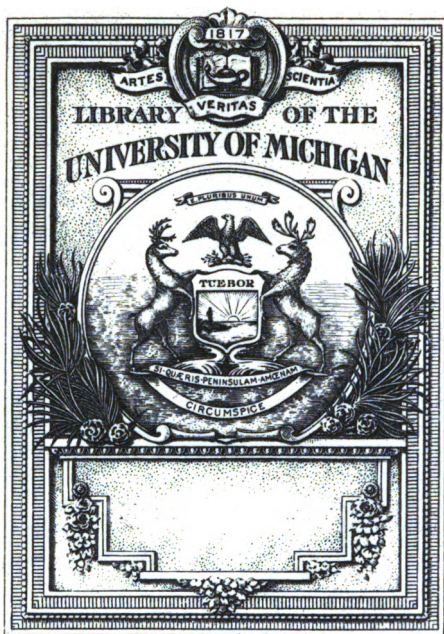
The feudal age

Roscoe Lewis Ashley

Longitude West 5 from Greenwich

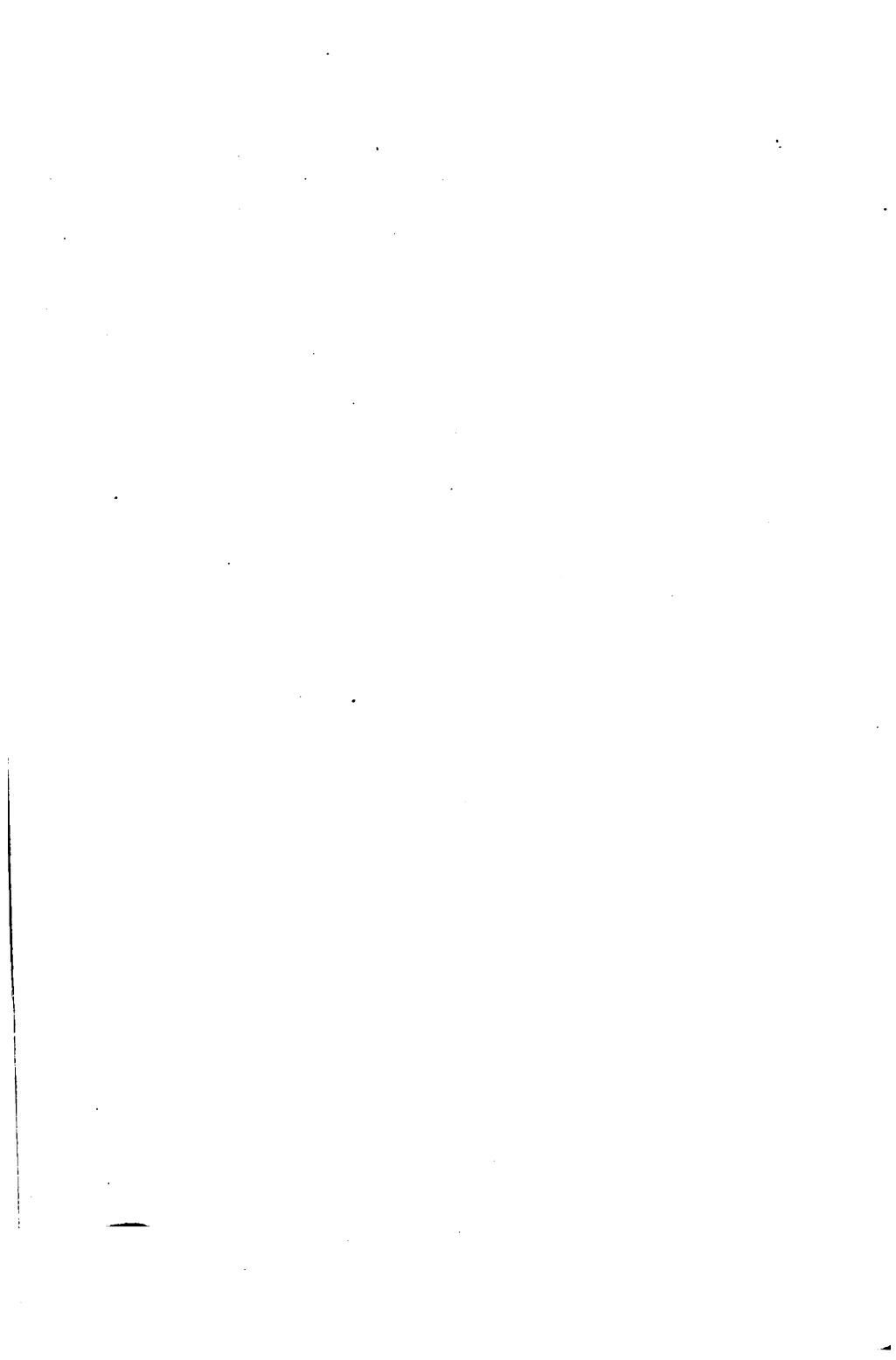
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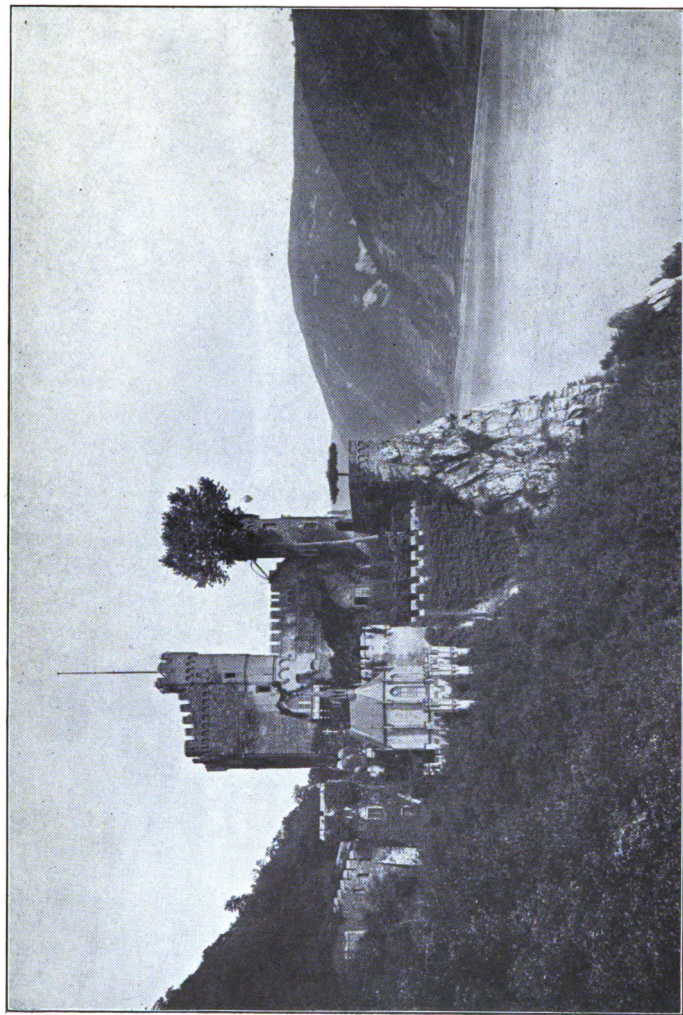


BEQUEST OF
MRS. JAMES HUNTLEY CAMPBELL





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A MEDIEVAL CASTLE
(Rheinstein)



THE
FEUDAL AGE



BY
ROSCOE LEWIS ASHLEY
HEAD OF THE
DEPARTMENT OF HISTORY AND ECONOMICS.
PASADENA HIGH SCHOOL.

WITH MAPS AND NUMEROUS ILLUSTRATIONS.

PASADENA
PASADENA HIGH SCHOOL
1913



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To
THE STUDENTS OF PASADENA

Received of
Miss James H. Campbell
1-2-1932

PREFACE.

The Pasadena course in "Ancient History" includes not only the conventional course to 800 A. D., but a continuation of that course to the close of the Crusades. This little book has been written to cover important phases of the period from Charlemagne to 1270. It does not include all of the material which was prepared originally on the Feudal Age, since the discussion of the rise of the nations and the study of civilization in the later Feudal Age has been postponed until the second year, being considered in the course in modern European history.

There has been no attempt to cover carefully the events of these five centuries. The book is less a narrative than a description of life and of general changes, with some account of the great personages of the period. The author hopes that the book is sufficiently long to show that the Feudal Age was essentially different from any other in history; he cannot expect that it will make clear to the student that medieval spirit which animated society during the Feudal Age.

The author's thanks are due to many for help and suggestions. Among these are Professor Jacob N. Bowman of the University of Washington, Professor James T. Shotwell of Columbia University, and the author's colleagues, especially Miss Leonora Schopbach and Miss Katherine J. Kenaga and Mr. W. R. Morris. None of these is responsible for errors or for the partial and misleading statements which are inevitable in so brief an account. The author will be glad to receive criticisms from teachers who use the pamphlet.

PASADENA, JUNE, 1913.

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THE FEUDAL AGE

CHAPTER I

WESTERN EUROPE AFTER CHARLEMAGNE (800-1066 A. D.)

THE BREAK-UP OF CHARLEMAGNE'S EMPIRE

1. **Charlemagne the Emperor.**—It was Christmas day in the year 800 A. D. The great church of St. Peter's at Rome was thronged with worshippers; townsmen, German knights and nobles, Italian priests and bishops. But the central figure of all was Karl the Great, King of the Franks, better known as Charlemagne, ruler of wide dominions from the forests of central Germany to the Bay of Biscay and from the North Sea to southern Italy. As Karl rose, after a few moments of silent prayer, the pope, placing on his head a golden crown, proclaimed him Emperor, and the multitude shouted, "To Charles Augustus, crowned the great and peace-giving *Imperator* of the Romans, be life and victory!"¹

Crowning of
Charlemagne.

In the centuries to come, the central figures in this scene, the pope and the emperor, were to be the conspicuous personages of western Europe; the one, spiritual head of a

The pope and
the emperor.

¹Charlemagne claimed to be the successor not only of the Caesars but of the Eastern Roman Empire as well, since the head of the Eastern Empire at this time was a woman. The Eastern Roman Empire, with Constantinople as its capital, lasted as a separate empire until 1453, when the city was captured by the Ottoman Turks. A glimpse of this empire at the time of the Crusades is given in sections 69 and 70. The western empire, revived by Charlemagne in 800 and re-established as the Holy Roman Empire of the German Nation by Otto I in 962, could claim to be an empire as long as it held part of Italy, that is, to the death of Frederick II in 1250. It lasted as a German kingdom, with the name Holy Roman Empire, until the time of Napoleon (1806).

great catholic, or universal, church; the other, the chief among the temporal princes, revered because of his position if not for his power.

The empire of
the Caesars.

2. The Old Empire and the New.—The old Roman Empire of the Caesars had included most of the civilized world. It was a Mediterranean empire, stretching from the Pillars of Hercules to the borders of Persia. Although it included hundreds of diverse races or peoples, it had a fairly uniform civilization throughout its length and breadth. The eastern half used one language, Greek; the western half spoke Latin. This empire of the Caesars had great cities, carried on extensive trade—not only by way of the Mediterranean, but over the famous Roman roads—and enjoyed the advantages of culture and wealth.

The Germanic
empire.

The new empire of the Germans barely touched the Mediterranean, though it covered most of Western Europe. Its subjects were chiefly of one race, the Teutonic, but they had almost less in common than the citizens of the old Roman empire. They spoke hundreds of dialects and lived a free, independent, out-door life, being interested in hunting and warfare, not in art and commerce.

Government
through counts
and "*missi
dominici*."

3. How Charlemagne Ruled His Empire.—The Caesars held absolute sway over tens of millions of subjects who were accustomed to being governed by arbitrary princes or kings, but Charlemagne governed a different type of men. rude, warlike and independent. The Germans followed their local chiefs or counts and gave but half-hearted obedience to a distant king, even if he bore the exalted title of emperor. Charlemagne did not destroy the power of the counts, but he united the German people in his empire by selecting as counts in each "county" the most powerful leader who would be loyal to him. This count might be removed by the emperor and the office did not descend from father to son. To keep the counts dependent on the emperor, Charlemagne sent out each year two officials, called *missi dominici*, who reported the acts of the counts, and called assemblies of the people.

4. Why Charlemagne's Empire Fell to Pieces.—

In Charlemagne's time and for centuries afterward people loved to think of a great empire with Rome as its center, but the real glory of a western Roman empire had departed when the Germans invaded Rome in the fifth century, and the empire which existed after Charlemagne was little more than a name. There were several reasons why it was impossible to hold most of Western Europe together in one empire as Charlemagne had done.

Lack of union
among the
Germans.

(1) The successors of Charlemagne were ordinary men, and none but an extraordinary man like Charles Martel or his great son Pippin, or his greater grandson Charlemagne, could combine into one empire so many countries.

Need of
extraordinary
emperors.

(2) The different countries and peoples of Charlemagne's empire had little in common. The cultured Romans were different from their neighbors the Lombards. Southern "France" was much more refined than northern "France"; and the inhabitants of both were different from the ignorant Saxons and Bavarians who lived beyond the Rhine. These people spoke several different languages and almost numberless dialects.

Divers peoples,
culture and
dialects.

(3) The Franks followed the Teutonic custom of dividing a king's realm among all of his sons. In this way many kingdoms took the place of the empire.

Division of
kingdoms.

(4) Even before Charlemagne's time, the great nobles were almost as powerful as kings. As we have seen, Charlemagne had kept them subordinate to him, but, after his death, those nobles, and even the agents whom he appointed to represent him in different parts of his empire, made themselves practically independent.

Power of the
nobles.

(5) A thousand years ago, there were few roads in western Europe, so that people stayed at home. There was very little trading done because there was little money and merchants were likely to be robbed on the road. Each locality came to look after all of its own interests, especially after the raids of Norsemen, Magyars (Hungarians) and Sara-

Importance of
local govern-
ment.

cens (Secs. 7-11) compelled every community to protect itself.

The oaths of
Strassburg.

5. The Beginnings of National Languages.—Charlemagne left his empire to his son Lewis the Pious, but Lewis could not keep his own sons or the nobles from seizing the territory and the power which he was supposed to have as emperor. After Lewis' death, his younger sons, Charles the Bald and Lewis the German, made war on the elder, Lothair, who had been proclaimed emperor. In the *oaths of Strassburg* in 842 they swore to support each other against Lothair. Lewis the German swore before the troops of Charles in the language of the west Franks, the words showing the Latin origin of the language spoken by the people west of the Rhone and the Seine. The oath began as follows: "*Pro Deo amur et pro christian poblo et nostro commun salvament. . .*"¹ Charles took the same oath before the German troops of his brother Lewis. "*In Godes minna ind in thes christianes folches ind unser bedhero gealtnissi. . .*"¹: In a sense these oaths of Strassburg represent the beginning of two great national languages, the French—the language of the west Franks—and the German—the language of the East Franks.

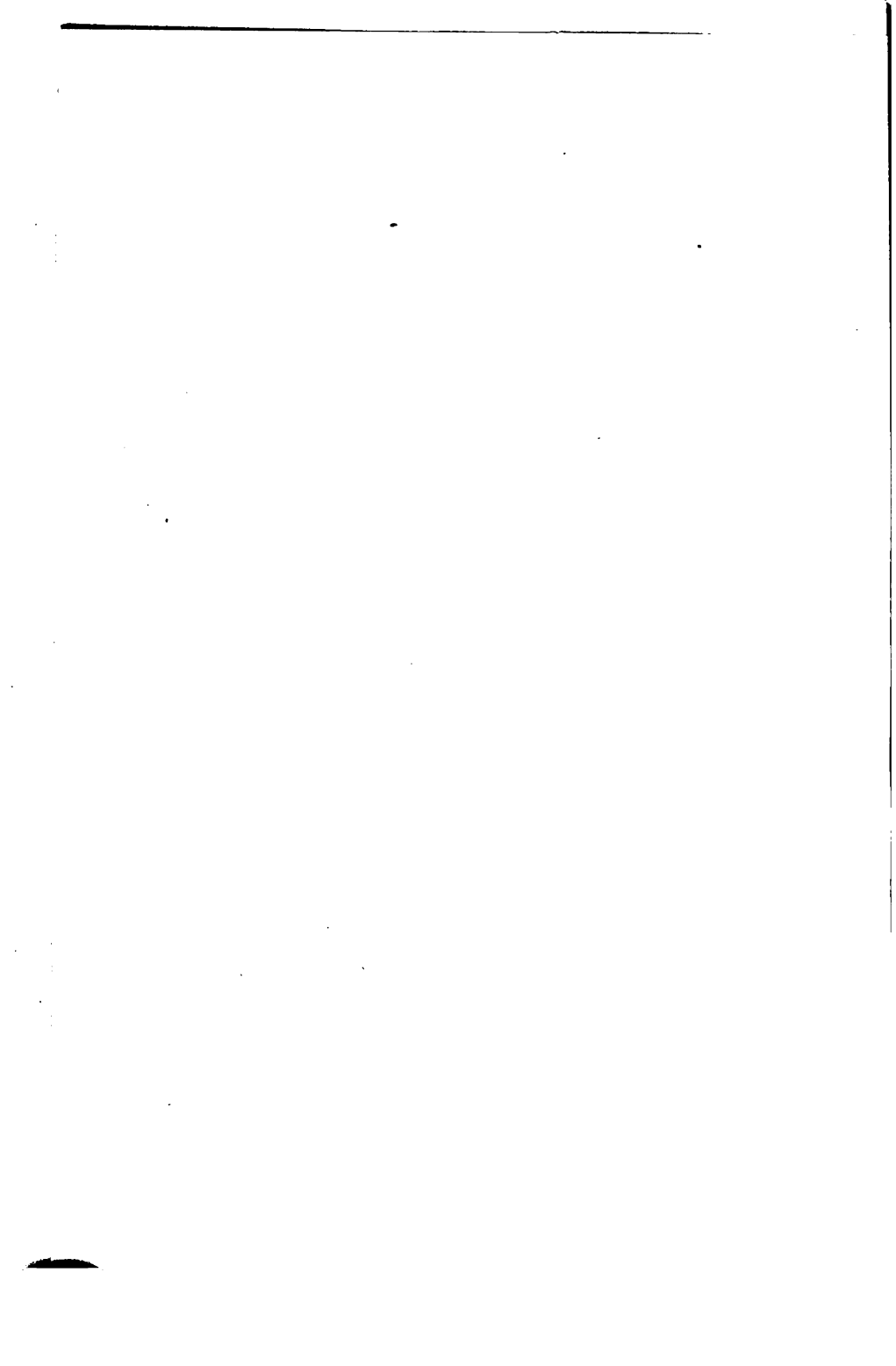
Division of
Charlemagne's
empire.

6. The Treaty of Verdun. (843).—The next year the three brothers agreed at Verdun on a division of Charlemagne's empire. Charles the Bald was to have all of the territory west of the Rhone and a line drawn from Lyons north to the mouth of the Rhine. Lewis the German was to have the eastern part, east of the Rhine and north of the Alps. Emperor Lothair received a center strip including what is now Holland, Belgium, the Rhenish provinces, Switzerland and, of course, Italy, since he was emperor, and the emperor must have Rome, the old capital of the empire.

Importance
of this treaty.

This treaty has had a greater influence on history than any

¹Out of love for God and for the good of the Christian people and our own salvation. . .



other ever made.¹ The territory of Charles, being compact, and being inhabited by people of somewhat similar language and race, developed later into France. That of Lewis, for similar reasons, formed one country now known as Germany. That of Lothair possessed no territorial unity, and included people of very diverse races. It could not become a single country (although the lower half later became known as Italy) while its peculiar shape, and its position between France and Germany, made it the disputed strip of the later centuries. A great deal of medieval and modern history is taken up with the contest over this strip from Rome north to the mouth of the Rhine river.

THE BARBARIAN INVASIONS

7. The Invasions in General.—Charlemagne had spent several campaigns defending the frontiers of his empire from the barbarians. On the east he had driven back the Slavs, and the Hungarians or Magyars. Beyond the Pyrenees he had established a "buffer state" against the Saracens which is known as the Spanish March or mark. On the northern coast he encountered pirates from the Scandinavian peninsulas. Against all of these invaders Charlemagne had been successful, but later rulers found the task greater than they could manage.

Invasions under
Charlemagne.

8. Slavs, Hungarians and Saracens.—Large bands of Slavs and fierce companies of wild Hungarian horsemen harassed the eastern borders of Germany. Villages were plundered and destroyed, crops were burned and the people were in constant terror of raids. The frontier territories of Charlemagne's empire were abandoned, and, along the new frontier, farther west, there arose a series of "buffer states," called marks, ruled by strong dukes that revelled in the border warfare, and protected from invasion the country still

Protection of
the eastern
border.

¹By the treaty of Mersen (870) most of the territory of Lothair and Lewis was reunited and the "empire" included most of this combined territory, that is, Germany and Italy, during a large part of the Feudal Age.

farther west. Austria and Brandenburg, the central state of that kingdom which we now call Prussia, were originally marks of this kind, while the name of Denmark shows that that country was originally the Danish mark. The rulers of these border states naturally were allowed great privileges and were practically independent of king or emperor.

Saracens and
Normans in
Sicily and Italy.

The towns on the Mediterranean shores were plundered by Saracens during this period of disorder. These Saracens were Mohammedans whose conquests had extended from Arabia across Northern Africa and into Spain. Their conquests had been checked at Tours in France by Charles Martel in 732 A. D. Italy suffered greatly from their attacks, and at one time the Saracens came even to the gates of Rome, plundering St. Peter's, which at that time was outside of the walls of the city. Sicily was conquered by the Saracens and held by them for two centuries until bands of Normans from Northern France drove out the Saracens and established a Norman state in the island.¹

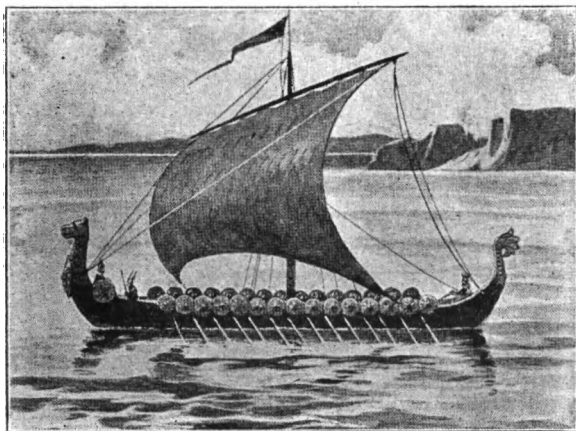
Method of
Norse invasion.

9. The Norsemen.—The really important invasions of the ninth and tenth centuries were made by Norsemen called Vikings, large, blonde, fierce seamen from the Scandinavian peninsulas. Driven from home by their political enemies, large numbers of these long-haired warriors from the north swept down upon the European coasts in their swift boats, propelled by sails and oars. Each boat with its leader and band of perhaps fifty men acted independently. Finding a town undefended they would hide their boat, attack unexpectedly, seize all possible booty and be away before help could come. Monasteries and churches were especial objects of prey because they contained more wealth than any homes or shops. In winter these pirates and raiders returned to their northern abodes to enjoy the booty which they had seized.

¹This Norman invasion was the beginning of a movement by which Southern Italy was brought again into the whirl of international politics, just as it had been involved in the conflict between Greece, Carthage and Rome fifteen centuries earlier.

The Norsemen extended their raids and conquests over all of northern Europe. They settled on the islands north of Scotland, and in Iceland. They made voyages to Greenland and "Vinland" several centuries before any other navigators

Extent of
Norse
invasions.



VIKING "DRAGON SHIP"

dared to cross the Atlantic. One of their leaders, Rurik, gained control of the western part of Russia. His successors ruled that territory for several centuries.

10. The Norsemen in France.—Meanwhile raids continued along the northern coast of France and the Netherlands. At one time the Norsemen besieged Paris for seven months, until the emperor bought them off by giving them permission to pillage other territory. This act shows the weakness of the emperor and the kings, who could not protect their subjects. Everywhere the people, the towns, and the lesser nobles sought the help and protection of the most powerful nobles of the neighborhood. Not only did the power of the nobles increase, but castles were built at all exposed points, and all coast towns built walls for defense.

Results of raids

'Vinland was in North America, but the exact location has never been determined.

Normandy.

The raids along the coast of northern France were not stopped until a strong Norse leader called Rollo was asked by the king of France to protect the northern part of that country from other enemies. Rollo thereupon embraced Christianity and was made duke of that territory, henceforth known as Normandy. These Normans were good fighters, able rulers and the most faithful of the Church's adherents. "It is difficult to believe that the Norsemen could have treated those they conquered with much kindness; but it is certain that serfdom soon disappeared from the soil of Normandy, that the life of the husbandman was happy, [and] that agriculture prospered."¹

INVASIONS OF ENGLAND

Alfred the Great and the Danes.

11. Alfred the Great.—A few years before the Norsemen, or Danes, came to England, seven petty English kingdoms had been united (827 A. D.) by Egbert, a friend of Charlemagne, and King of Wessex. In one sense, therefore, the Danes found a united England if not a united people. They were met by the youngest and ablest of Egbert's grandsons, Alfred the Great. Alfred was not successful at first. In fact, he was a fugitive at one time. He finally defeated his enemies, having learned the location of their camp by entering it disguised as a harper, so the legend relates. Guthrum, the Danish leader, later accepted Christianity and agreed to remain north and east of a line following the old Roman road, afterward known as Watling Street, from London to Chester. The territory of the Danes was called the Dane law and the successors of Alfred spent a century trying to regain it.

Rule of Alfred.

Alfred ruled with great wisdom, establishing a much better government than England had had and arranging a better written law. He was just but strict with those who broke his laws. He encouraged schools, brought together great

¹Duruy, "Middle Ages" p. 158.

scholars, and urged churchmen to study more faithfully. As the people could speak and read only the Saxon language, the king translated several Latin works for his people. By example and by precept he helped to educate his subjects. He is the most beloved of English kings.

12. Cnut and Later Danish Conquests.—A century after Alfred, new Danish armies invaded England. These were not barbarians but the warriors of the great Danish king Cnut who wished to include England as well as Denmark and Scandinavia in his great kingdom. The Danes were generally successful during the long reign of Ethelred, usually called the “unready.” During this period the first English national tax was levied in the form of contributions for defense called the “Danegeld.” This was levied quite frequently by the Danes themselves when their King Cnut (Canute) was recognized as the regular king of all England. Cnut was an able ruler who governed the English as though they were his own people.

England becomes a part of Cnut's Danish kingdom.

Soon after Cnut's death, Edward the Confessor, of the line of Alfred, was recognized as king. Edward was a mild man who surrounded himself with Norman nobles and followed Norman customs. When he died his minister, Harold, was recognized as king, but the throne was contested by William, Duke of Normandy. William was related to Edward, and claimed that the latter had selected him as his successor.

Edward the Confessor and the succession to the English throne.

13. William the Conqueror —William had already distinguished himself in his little duchy of Normandy as a brave soldier, a skillful statesman and a born ruler of men. As soon as he learned of the death of Edward the Confessor, William prepared to enforce his claim by bringing to England a large force of archers and mailed horsemen. His army met that of Harold at Senlac near Hastings (1066). Harold's force was much smaller but was protected by the hill on which his men were drawn up. Time after time the Normans were repulsed, until, pretending to flee, they drew Harold from his strong position. Harold fell, his eye and

Conquest of England.

brain pierced by an arrow, and his army was defeated. The way was now open to William, who was crowned king of England on Christmas day, 1066, in Westminster.

William's rule.
New form of
feudalism.

William defeated all who rebelled against his authority and ruled England with a strong hand. He took the lands of his enemies, distributing them among Norman nobles, but he refused to give any noble extensive possessions in any one place, so that no noble could rival the king in power, as the dukes of France and Germany rivalled their king and emperor. *William made every landholder in England take oath (the Salisbury oath) that he would serve and obey the King before he served or obeyed anyone else.* This was a form of feudalism very different from that in use on the continent (Secs. 16, 20), a form which made the English kings real rulers of England, while the French king and the German emperor were often figureheads. This Norman invasion or "conquest" also brought England into closer relations with the trade, the politics and the religion of the rest of Europe. It is one of the most important facts in English history.

Division of
Charlemagne's
empire.

14. Summary.—We have considered in the preceding sections the external facts and territorial changes in the first half of the "Feudal Age." We find that there are three changes to be remembered. (1) In 843, by the Treaty of Verdun, Charlemagne's empire was divided into a west part, which later became France, an east part, which later developed into Germany, and an intermediate strip from Rome to the North Sea, which was disputed for centuries, and in which four countries have since been created, Holland, Belgium, Switzerland and Italy.

Barbarian
invasions.

(2) The barbarians who invaded western Europe in the ninth and tenth centuries were not migrating peoples as in the fourth and fifth centuries, but leaders who made raids, although sometimes they afterward settled down as border rulers. The Norsemen, Saracens, Hungarians and Slavs took part in these raids.

Invasion of
England.

(3) In England the early Norse or Danish raids were repelled by Alfred, one half of England being granted to the

WESTERN EUROPE AFTER CHARLEMAGNE 19

Danes. Later, England was annexed to the Danish Kingdom by Cnut, and in 1066 was conquered by William, Duke of Normandy.

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Studies

1. Charlemagne, the Man. Robinson, *Readings in European History*, I, 126-128.
2. The Division of Charlemagne's Empire. Emerton, *Medieval History*, 26-35.
3. Reasons for the disruption of Charlemagne's Empire. Adams, *Civilization during the Middle Ages*, 170-177.
4. The Norsemen besiege Paris. Robinson, *Readings*, I, 163-168.
5. Feasts and entertainments of the Norsemen. Du Chaillu, *The Viking Age*, II, 274-284.
6. Ornaments of Norse women. Du Chaillu, *The Viking Age*, II, 301-331.
7. The Norsemen in America. Fiske, *Discovery of America*, I, 157-171.
8. Rollo the Norman. Jewett, *The Story of the Normans*, 30-51.
9. Saxon art. Traill and Mann (eds.), *Social England*, I, 278-284.
10. The home of a Saxon noble. Scott, *Ivanhoe*, Chapter III.
11. Alfred and the Danes. Harding, *The Story of England*, 39-49; Cheyney, *Readings in English History*, No. 40.
12. Alfred's interest in education. Ogg, *Source Book of Medieval History*, 185-193.
13. The rule of Cnut the Dane. Lee, *Source Book of English History*, Nos. 41-43.

Questions

1. Point out on the map the boundaries of the Roman Empire of Augustus; those of Charlemagne's empire.
2. Why was Karl called the Great?
3. What was the difference in character and in spirit between the people ruled by Augustus and the Germans in the days of Charlemagne?
4. Explain each of the reasons mentioned in paragraph (5) of sec. 4.
5. In the oaths of Strassburg which is more like Latin? Which is more like modern German? Why should the French people of today have a Latinized or Romance language, when the Germans have not?
6. Draw a map showing the boundaries agreed upon in the Treaty of Verdun. Compare those boundaries with the boundaries of the different countries of western Europe at present. What was the importance of the treaty?
7. What was the importance of the "marks"? Why should the rulers of the marks have had more power than other dukes or counts? What three countries have developed out of these marks?
8. Can you explain what we owe to the Danes and the Normans?
9. In what three ways did Alfred do a great work for England?
10. Why was the battle of Hastings or Senlac one of the decisive battles of the world?
11. What was the importance of William's demand that every land holder in England should swear allegiance to him first and to the neighboring duke or baron afterward? If you cannot tell now, study secs. 16 and 20, and then answer the question.
12. What was the importance of 800 A. D.? of 843? of 1066?

CHAPTER II

LIFE OF THE PEOPLE UNDER FEUDALISM.

15. Increase of the Power of the Nobles after Charlemagne.—Even Charlemagne had some trouble in keeping the more powerful nobles in subjection. After his death, the nobles grew stronger because the emperors were weak, and the kings quarrelled with the emperor, with their nobles or with other kings. Throughout western Europe a great lord or noble almost always had more power in his own duchy or county than his king or emperor.

Loss of
royal power.

This change was inevitable. The people cared less about great kings than they did about powerful local leaders. There were no roads or other easy means of communication, so that each locality was obliged to look to itself for defense and for its laws, since it was shut off from its neighbors. Dangers were pressing, not only on the border, where Norsemen, or Hungarians, or Saracens raided and plundered, but in the interior, where robbers and brigands seized unprotected travellers and drove the peasants to seek shelter within the walls surrounding the nearest castle.

Need of powerful
nobles.

If the kings could have kept up the national armies which Charles Martel, Pippin and Charlemagne used, they might have defended the people and maintained their own authority in addition, but there was no money for the payment of soldiers, so that soldiers must be paid in honors or in land. This made these soldiers dependent on the great nobles, not on the kings, for the nobles really controlled the land. The great nobles of western Europe were not independent, however. If they had been, they would have been kings; and Europe would have been divided into many tiny kingdoms smaller than Belgium of the present time.

Beginnings of a
feudal army.

THE FEUDAL SYSTEM

Use of land
was granted to
nobles in ex-
change for
service.

16. Land Holding under the Feudal System.—

The nobles did not own this land under their control. They had been permitted by their king or emperor to *use the lands* of their barony, or county, or duchy, because they had rendered their king some service in the past, or because they promised to furnish him a hundred or more warriors in case he needed an army. Theoretically the king was supposed to own all of the land, and the nobles recognized him as their superior. But as each noble's son held his father's land when the noble died, and, as the son possessed the power, as ruler, which his father had had, the king was only nominally the superior of the noble.

Distribution of
a noble's land.

In turn the great noble parcelled out his land among his followers. But these lesser nobles again held this land from father to son, so that it could not be taken away from them, although they did not own it. These lesser nobles in turn divided their lands among their followers until finally we come to areas so small that they supported only a single noble, a knight or horseman¹.

Nobles as
both lords
and vassals.
Fiefs.

17. Lords and Vassals.—If a great noble A allowed a lesser noble B to use some of his land, then A was B's *lord* or overlord and B was called A's *vassal*. A was usually a vassal of the king and B might be the lord of many knights among whom his land was divided. All feudal land-holders, except those at the top and at the bottom, were therefore both lords and vassals, but only persons of noble birth might be either lord or vassal. Usually men who could fight held these positions, but women and abbots and bishops sometimes were lords of feudal dependents. When a noble received land from his lord, he always called that estate a *fief*. Because land was held in fiefs, the system was called a system of fiefs or the *feudal system*.

¹In theory this formed a *hierarchy*, but in fact there was no such symmetry or uniformity in the feudal system, the word system being almost a misnomer in consequence.

18. Homage and Fealty.—When a vassal died, his eldest son took his place,¹ doing homage and taking an oath of fealty to his lord. The ceremony was impressive. The vassal came to the lord accompanied by his retainers. Kneeling before the lord, without sword or helmet, he placed his hands in those of his lord and swore that he would be the lord's "man." This was called *homage*, from the Latin "homo," meaning man. Having done homage, the vassal took the *oath of "fealty"* or faithfulness, promising to observe his many obligations as the lord's vassal. The control of the fief was then given to him, this act being called "*investiture*." The lord usually handed him a twig or a stone or a clod of earth as evidence that the fief had been granted.

Process of
"investiture."

The lord promised to protect the vassal's right to his fief from all outsiders, so long as the vassal observed his feudal obligations, and to defend him from all other dangers.

Obligations of
the lord.

19. Obligations of the Vassal.—In return for the granting of the fief and the promise of protection, the vassal was obliged to help his lord in several ways.

General.

(1) The vassal owed *military service*. When the lord demanded, the vassal must appear fully armed with his retainers to help his lord in his private wars against his enemies or in the larger conflicts to which his lord might be summoned by his king.²

Military service

(2) He owed *court service*. He must help his lord by being present at court ceremonies, for the lord must not lack attendants. He must aid in the decision of suits that were

Court service.

¹The right of the eldest son to the whole of a father's estate is called primogeniture. The adoption of primogeniture instead of the division of the father's estate among all of his sons was very important, especially in the case of the king, for it prevented the kingdoms and the duchies from being cut up into numerous smaller kingdoms and duchies.

²Military service was usually limited by agreement or custom to 40 or 60 days and ordinarily did not involve service outside of the kingdom. Compare with militia service in the United States at present.

brought before the lord's court and must give his help when the lord asked his advice.

Feudal aids.

(3) *Feudal aids* must be given when the lord was made prisoner, (in the form of ransom), when the lord's eldest son was knighted and when his eldest daughter was married.

Feudal dues.

(4) Among other obligations was included that of entertaining his lord and retinue on a journey. When a son succeeded his father, *relief* was paid; *alcination* was due if a fief was transferred to another vassal. If the fief returned to the lord, it was said to have *escheated*. The lord might also exact payments from a *ward*, or from a woman dependent if she wished to marry the man of her choice rather than the man whom the lord selected.

The king as duke of his own duchy and overlord of all other dukes in his kingdom.

20. Government Under the Feudal System.—The king of each country was always a great noble who held extensive territories of his own, which he distributed among lesser nobles. That is, the king of France was also Duke of Francia; Francia or the Isle of France being an area around Paris somewhat smaller than the Duchy of Normandy which the Normans had established (Sec. 10) in the northern part of France. His power was greater at first as Duke of Francia than as King of France, for he had real power in Francia and only nominal power as overlord of the other dukes or great nobles of his kingdom, France.

The real rulers were those who levied taxes and controlled courts.

A great noble might, however, be the duke of extensive territories, and the overlord of other powerful nobles, without himself being powerful in his own duchy. If he could not control *his vassals*, he was, like the king, in an exalted position, but with little power. *The real ruler of any territory was the noble who held the courts that controlled life and death—that is, those courts from which there was no appeal to a higher court—the noble who could levy imposts on travellers or collect revenue from his people*, for if a noble had *both* of these powers, then the people of his territory were really his subjects.

Real rulers in France and England

In France, the real rulers were ordinarily the barons who

held their fiefs directly from the dukes, but in England, as we have seen (Sec. 13), William the Conqueror and his successors were really the rulers of the entire realm, although the barons were powerful enough, as is well known, to force King John (1215) to grant their demands in the form, the great Charter (*Magna Carta*).

LIFE OF THE NOBLES.

21. The Feudal Age in General — The Feudal Age from the ninth to the fifteenth century was a period of force, of disorder and of violence. It was literally an age when the strongest took what he could and the weaker nobles and the common people protected themselves as best they might. A leader who did not excel as a fighter usually gave way to one whose arm was stronger, whose sword-thrust was keener and whose battle ax cut deeper. It was an age when assassination was used frequently to rid a noble or prince of his enemies. It was an age when treachery abounded and faith was not kept except with the strong. Even the Church was disorganized and corrupt in the earlier period. Few of its members were able to read, and higher churchmen were only a little less unscrupulous than their near relatives, the great nobles. The rights of peasants and women were not deeply respected, although in the later Feudal Age (1100-1400), a more chivalrous spirit was shown to noble ladies. The later Feudal Age was much like the earlier but was less rough and disorderly, and is distinguished for knightly adventure, brave deeds and widely-sung romances. It produced the troubadours and the minnesingers. To it we owe chivalry. In it we find great international pilgrimages called crusades. In it trade developed, universities were established and scholars became more interested in art, in science and in the classics.

The early feudal period.

The later feudal period.

22. The Castle.—The earliest "castle", having been built to ward off wandering horsemen or repel invading Norsemen, was a wooden building, strong but simple, of

Early castles

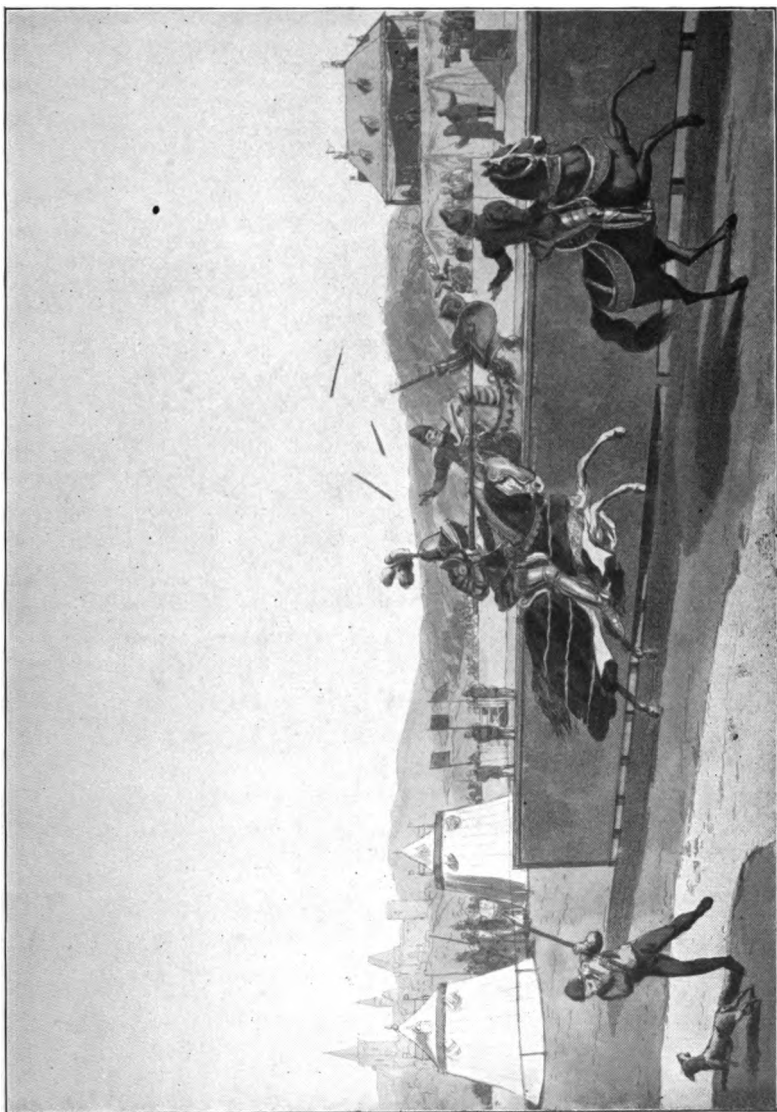
few rooms and practically without comforts. This strong house stood frequently between two courts, one of which was a place of entertainments, the other a barnyard, and was surrounded by huts which sheltered the peasants in this time of danger, the whole village being surrounded by a stockade.

Description of
a later castle.

In the time of William the Conqueror real castle life may be said to have begun. Huge towers, called donjons (or keeps), guarded the entrance to a court-yard which was enclosed by walls. A deep ditch called a moat surrounded the fortification. None could enter the castle without crossing the drawbridge—which was raised at night or against enemies—and passing through the double gates of the donjon. Enemies were kept at a distance by cross-bowmen stationed at the narrow slit-like windows, or were driven back by an avalanche of stones or hot metal from above, if they forced the outer gate of the tower. There were dungeons below for prisoners and a great hall on the second floor of the tower or at the opposite end of the court. In the upper part of the tower there were chambers for the noble and his attendants. There was little glass for the narrow windows, but a fireplace furnished warmth, and, during the later semi-barbarous but luxurious “middle ages”, the tiled floors and stone walls were covered with costly rugs and draperies.

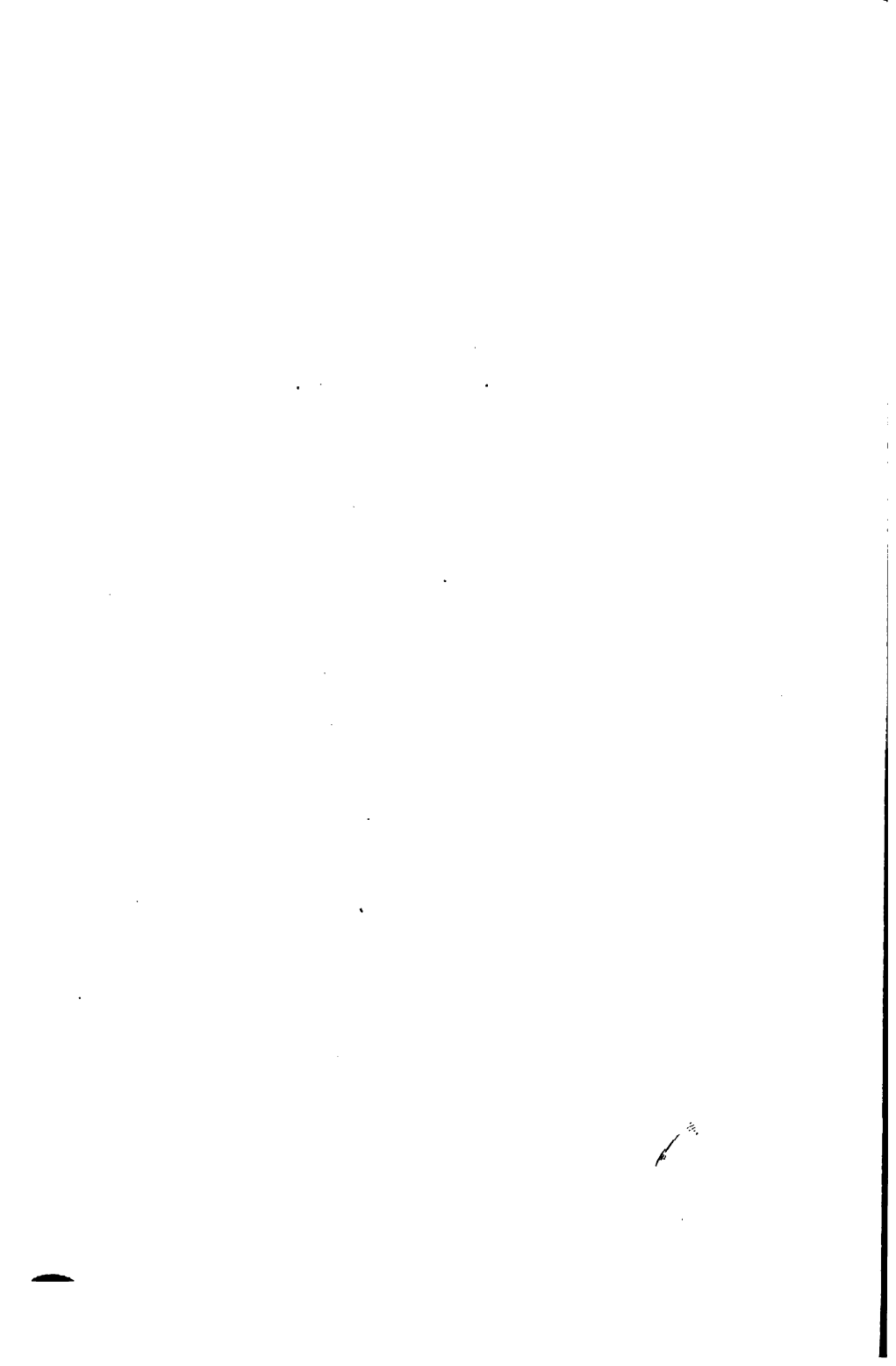
Scene in the
great hall.

23. Entertainment and Pastimes.—Hunting.—Beyond the courtyard in the larger castles was usually the great hall with its huge fireplace and gigantic table, the latter groaning with an abundance of hearty foods from the forest or barnyard, in time of plenty. Here the master with his guests and retainers indulged in hard drinking and gluttony, for these were common vices in those days among the rich and sometimes among the poor. Here jester and bard offered entertainment, and here came occasionally wandering minstrels (troubadours or minnesingers perhaps), pilgrims lately from the Holy Land, or,



A TOURNAMENT IN THE LATER FEUDAL AGE





on special occasion, the lord of the castle's owner, with his great retinue of followers and servants.

The noble did not spend a great deal of his time within his castle. In fact, in England the castles were usually royal fortresses, garrisoned by royal troops. He usually owned several large manor houses on his different estates and stayed some time in each. Since the roads were poor and food could not easily be brought to him, he and his followers went to the supplies, eating the surplus on one estate and going on to a second. As he journeyed from one to another he might spend the night at some monastery—the only substitute for inns—or with one of his vassals, or in the open air, as fortune dictated.

Manor houses
on the different
estates of one
noble.

Much attention was given to hunting, for the forests originally furnished an abundance of game, and later game preserves were established on every estate. With hooded falcon on wrist, the nobles sallied forth for an afternoon's amusement, or, well-armed, they pursued bear or wild boar into the depth of the forest, a sport worthy of a fighter.

Hunting on
game preserves

24. Tournaments.—A pastime which grew in favor as war became less common was tilting or jousting. Jousting was a combat between two horsemen armed with lances, who sought to unhorse each other. Even the youths with their miniature lances practiced at tilting, trying to see whether they could strike the quintain or dummy figure.¹ Knights in search of adventure spent considerable time on the road, willing to break a lance with any equal.² If the thrusts of a knight's lance knocked his opponent from his horse, the opponent's steed became the victor's prop-

Jousting.

¹This quintain was so constructed that if it was missed by the youth or was struck by a clumsy blow, the youth ran into a wooden arm or was struck by this swinging arm.

²The legends of King Arthur abound with examples of this practice. King Arthur was supposed to have lived several centuries before this time, but accounts of the adventures were not written until this period of feudalism. Consequently the stories of King Arthur and his knights of the round table depict ideas, adventures and customs of the "middle ages."

erty. Then the combat was continued on foot with swords. If the victorious knight won this also, he gained the armor which his opponent had worn.

Individual contests in a tournament.

Jousting on a large scale occurred in the frequent tournaments. Individual contests usually came first. The knights rode together fiercely, each aiming his lance at the head or breast of his opponent, and seeking to unhorse him. As soon as one was forced from his steed, the other dismounted and the contest was renewed with swords until one was disabled. Frequently some powerful knight challenged all comers and disposed of one antagonist after another.

The *melee*.

More like a battle was the *melee* of the tournament, so well described by Scott in *Ivanhoe*,¹ where sides were taken and a pitched battle ensued. Three score knights were killed in one of these tournaments. Against this practice the Church thundered and threatened in vain, but, as times grew quieter and the method of warfare changed, tournaments become more and more displays rather than contests, and, about the time of Queen Elizabeth, were discontinued.

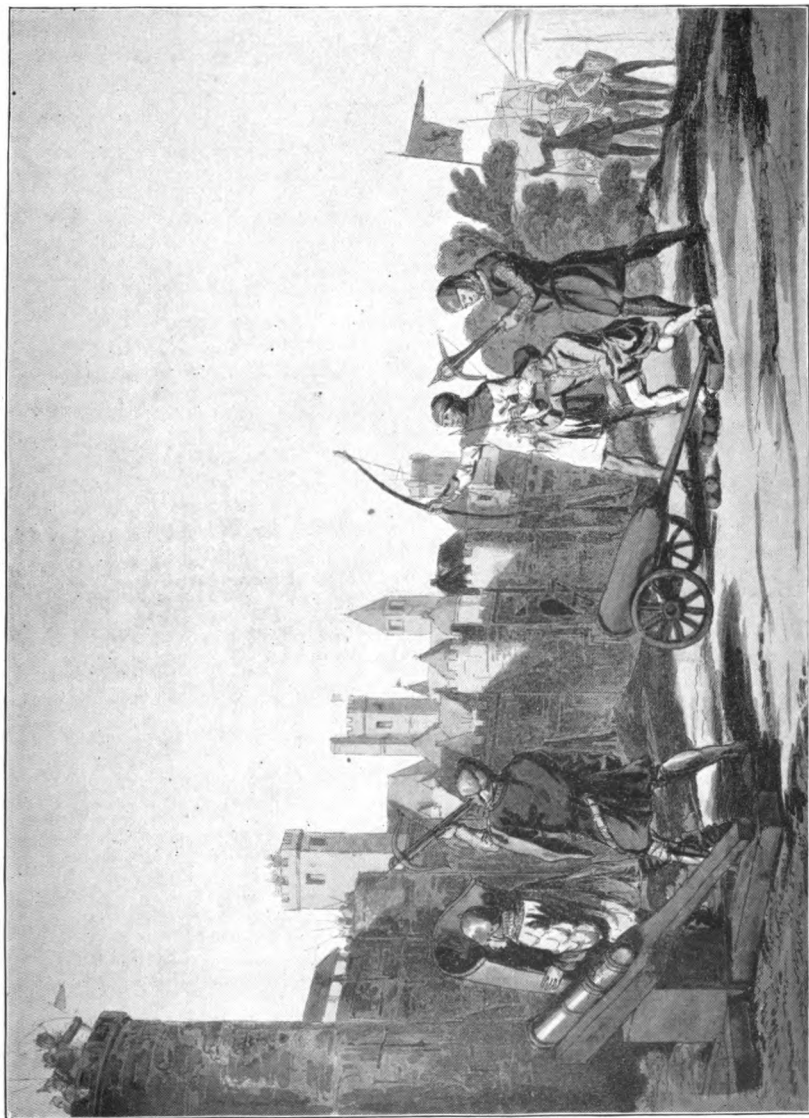
How a feudal army was made up.

25. The Feudal Army and Warfare.—Although the Feudal Age was pre-eminently an age of fighting, there was really no army worthy of the name. Each lord summoned his vassals who fought under his standard and frequently refused to take orders from any one else. As each lord wished to make as good a showing as possible, a king could gather a large number of knights and squires besides a great rabble of churls or peasants, but a feudal army never could be an organized body. Feudal battles likewise were usually made up of hundreds of hand-to-hand conflicts, the center of each being a group of strong fighters.

Knights vs. archers. Displacement of feudal weapons.

The real feudal soldier was a horseman, because no churl in leather tunic could stand against him, but, long before feudalism disappeared, companies of yeomen, armed with long bows and fighting in masses at a distance, proved that the day of the armed horsemen were over. The great

¹Scott, *Ivanhoe*, Chapter XII.



ATTACK ON A WALLED TOWN—LATER FEUDAL AGE

victories of the English during the Hundred Years' War with France (1338-1453) were due to the skill of the English archers. After gunpowder came into common use so that arquebus replaced lance and bow, and cannon were used instead of catapults and arbalasts, the armor of the knight, like the stone walls of the castle, possessed no further military value.

Siege methods
in the Feudal
Age.

When an army attacked a castle or a walled town, a force of men was sent forward, protected by a shed called the "*cat*." The roof of the cat was made of tough material like skins so that it could not be broken by stones thrown from the walls. Under the protection of the cat, forty or fifty men would thrust against the wall a huge beam known as the "*ram*." A smaller sharp-pointed beam, sometimes called the "*rat*," was used to pick the wall to pieces. Usually these men filled the moat or ditch with brush and dirt so that they could reach the wall. If this was done well and the surrounding ground was not too rough, a tall wooden *tower* was pushed against the walls, the defenders were driven from their position by the showers of arrows and lances from above, and the attacking party crossed on a bridge. Perhaps at the same time in another place *miners* undermined the walls, so that the knights could enter through the breach which had been made in the walls.

From a distance heavy bolts were thrown with great violence by the *arbalast*, which was a huge cross-bow mounted on wheels. The *mangon* or catapult hurled immense rocks against the walls or inside the fortifications. Later small cannon threw iron balls or iron-tipped arrows.

Siege artillery

Private warfare.

26. Private Warfare. The Peace of God.—Wars were not confined to conflicts between kings, for, as Rob-
inson well says, war was the chief amusement as well as the main business of the feudal knight. Ambitious nobles wished to extend their boundaries. Vassals often sought to throw off their allegiance to their overlord. Knights found excuse to attack and plunder wealthy neighbors. In short, every possible excuse was used as a reason for making private war.

Opposition of
the Church to
private warfare.

Private war was countenanced by the laws even as late as the fourteenth century, but the Church used its great influence against private warfare. Before the time of William the Conqueror war upon churchmen, women, peas-

ants or merchants was forbidden, under pain of excommunication. This was called the *Peace of God*. Later private warfare was not permitted from Thursday to Sunday inclusive, nor on holy days, the latter being so numerous that private enmities could be settled, with the permission of the Church, on not more than one day in four on the average. This was called the *Truce of God*.

The training of a knight.

27. The Knight and His Armor.—Only men of noble birth who had proved their worth and powers were allowed to become knights. Sons of nobles at the age of seven were taken from their mothers and taught to serve the ladies as pages in the castle of some friend. At fourteen the *page* became a *squire*, who looked after some knight and attended him wherever he went. After some years of service he might be deemed worthy of knighthood. When that time came, having fasted and spent a night in prayer, he put on his armor. His patron knight gave him three strokes with the flat of his sword. In full armor he sprang upon his horse without touching the stirrups, and proved his skill with sword and lance. He had now reached the time of full manhood. He was a *knight*.¹

Evolution from chain to plate armor.

The knightly armor that was in use when America was discovered (1492) was very different from that which William the Conqueror's followers had used. In the tenth and eleventh centuries armor consisted of a long leather coat covered with metal rings, the head being protected by a conical-shaped helmet. Later, coats of mail, that is, of interwoven rings, were worn over stiff cloth, but heavy blows usually drove the rings into the flesh, so that gradually plate armor replaced mail, until the knights of the fifteenth century were literally incased in suits of movable steel plates.

There is developed a code of knightly honor, called chivalry.

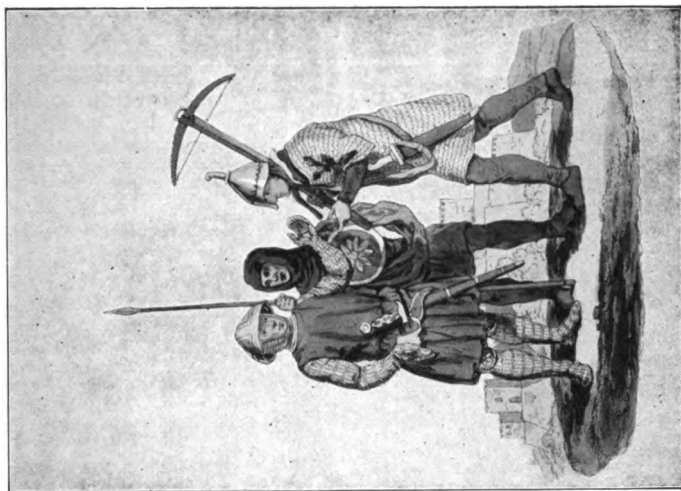
28. Chivalry.—The knight was at first only a brutal and violent warrior, but, even in that rough age, he learned fidelity and loyalty to the person who knighted him and

¹In England the squire rarely went to the trouble and expense of being knighted.



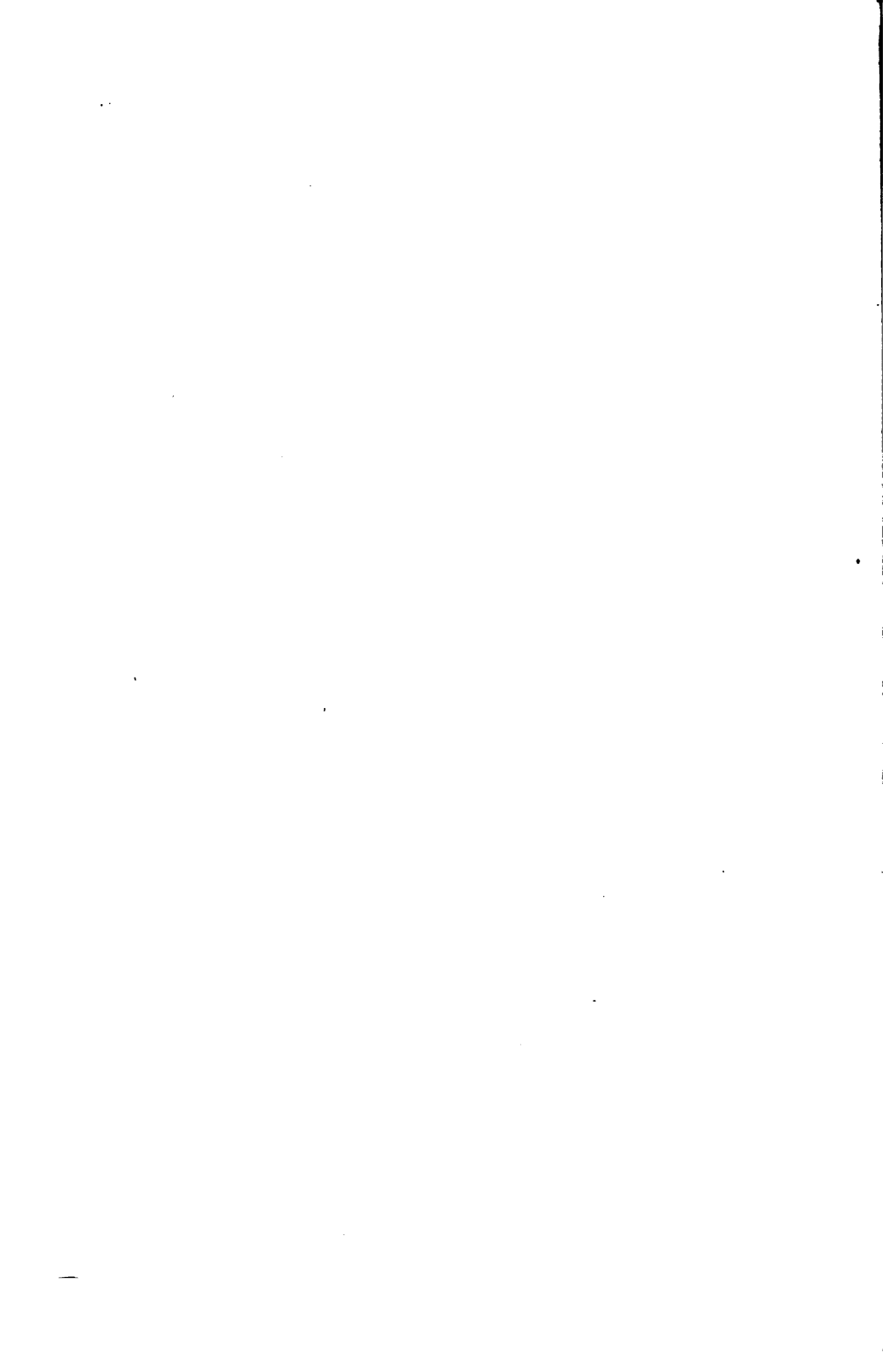
1255 A. D.

ENGLISH SOLDIERS WITH ARMOR AND WEAPONS



1250 A. D.

ENGLISH SOLDIERS WITH ARMOR AND WEAPONS



to his overlord. In time, more was expected of the knight and his oath included a promise to defend the Church and protect women. Being strong and courageous, he naturally became the champion of the weak and the defenceless. To valor he added courtesy. His loyalty for a superior grew into fidelity to those of noble birth who sought his help. He developed a code in which devotion, liberality and honor held a high place. Standing by the dead body of Launcelot, Sir Hector exclaimed: "Thou wert the courteousest knight that ever bare shield; and thou wert the truest friend to thy lover that ever bestrode horse; and thou wert the truest lover, of a sinful man, that ever loved woman; and thou wert the kindest man that ever struck with sword; and thou wert the goodliest person that ever came among press of knights; and thou wert the meekest man and gentlest, that ever ate in hall among ladies; and thou wert the sternest knight to thy mortal foe that ever put spear in the rest."

Very few knights of the Feudal Age ever attained all or even most of these knightly virtues, but these ideals which were held up before the young knights undoubtedly created a respect for the Church and a position for women which would not easily have been aroused except for the chivalry of the later "middle ages." This feudal period was a transitional one from an age of barbarism and bloodshed to an age of order, and there was little law but that of might, but out of this barbarism came gradually a civilization in which government, religion and respect for women were important. Some of these changes were due to the ideals of knighthood or chivalry. As for the knight, we may say with Coleridge,

Influence of
chivalry.

"The knight's bones are dust,
And his good sword rust,
His soul is with the saints, I trust."

"Chivalry, then may be defined as the moral and social law and custom of the noble and gentle class in Western Europe during the later 'Middle Age,' and the result of that law and custom in action.

Nature of
chivalry.

It applies, strictly speaking, to gentlemen only. Its three principal factors are war, religion and love of ladies."

"Chivalry taught the world the duty of noble service willingly rendered. It upheld courage and enterprise in obedience to rule, it consecrated military powers to the service of the Church, glorified the virtues of liberality, good faith, unselfishness and courtesy, and above all courtesy to women. Against these may be set the vices of pride, ostentation, love of bloodshed, contempt of inferiors and loose manners." (Cornish, *Chivalry*, pp. 13, 27-28.)

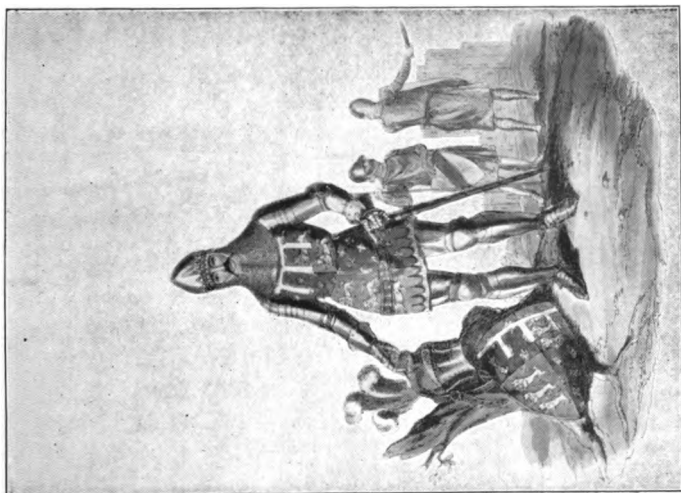
THE COMMON PEOPLE UNDER FEUDALISM.

The services
of the
villein to the
noble.

29. Villeins and the Feudal Classes.—Feudalism and chivalry were affairs solely for those of noble birth, but feudalism could not have existed without a very large class of workers which provided food and other necessities and did the drudgery, which all nobles scorned. In the earlier and cruder days of feudalism, there were two classes of these workers, the freemen or villeins, who dwelt in the village, and the serfs. The villeins were a true peasant class, the descendants of free peasants, or small landowners, who tilled the soil, and, as tenants, made such terms as they could with the noble who gave them protection in exchange for labor. This labor might be spent upon the lord's mill, upon the castle or upon the roads. It might be spent upon the lord's fields, planting or harvesting at a time with the peasant's own crops suffered for want of care. Or the payment might be simply a supply of grain and provisions from the tenant's land. Whether of service or produce, the peasant's dues were usually definitely known and regularly paid.

Obligations
of the serf.

30. Serfs—Unlike the villeins the serfs were not free, for they were bound to the land, which they could not leave. Unlike the villeins again their services to their lord were not fixed and definite. Whenever the noble needed their help, to till his fields, cook his food, or care for his stable, the serf must drop his own work and give what the lord demanded. Even then his life was freer and more hopeful than that of his slave ancestors, and the lot

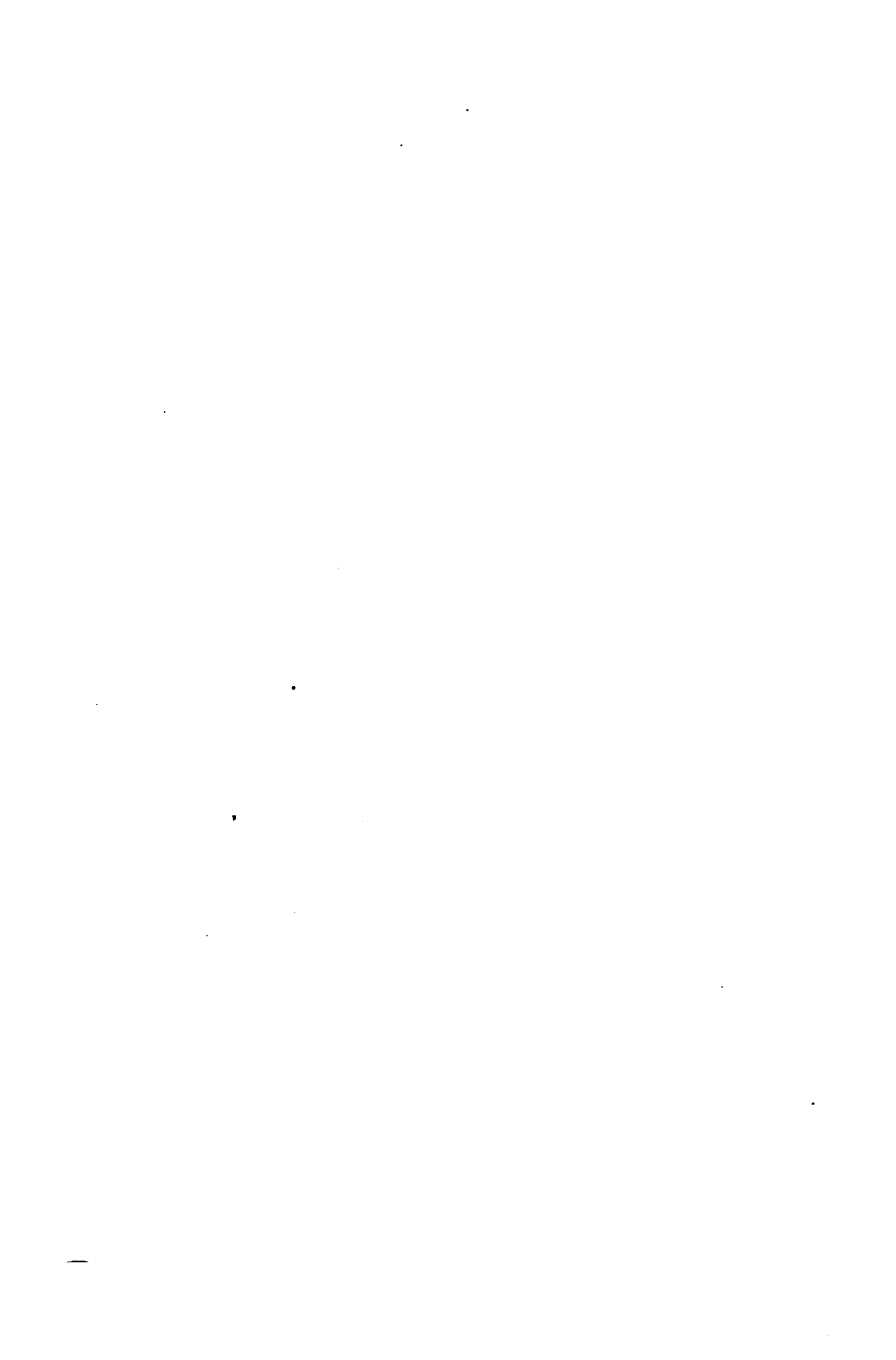


ARMOR OF A PRINCE
(Later Feudal Period)



DRESS OF A LADY
(Later Feudal Period)





grew lighter as the centuries went by, for the services that he must give to the noble became fixed by custom. He was allowed to marry and might enter the Church, in which birth did not debar him from rising to exalted positions.

Serfdom disappeared in France and England soon after the Crusades, the serf gaining personal freedom as well as the right to pay all of his obligations to his lord at stated times and in fixed amounts. In Germany serfdom existed until about one hundred years ago, and in Russia Alexander II freed more than twenty million serfs as late as 1863. The lords usually freed their serfs voluntarily, as a villein was a more willing servant and did better work. After the Crusades began freedom was purchased frequently by the serf, since money had become more plentiful. The Black Death, which about 1350 swept away more than half of the working population of western Europe, hastened the emancipation of serfs by reducing the number of workers. Serfs could now demand money wages or could become villeins.

Disappearance
of serfdom.

31. What the Peasant did for the Lord.—An old document gives a picture of the dues on a French estate,¹ an estate held by the Church.

List of pay-
ments on a
church estate
in France.

"The tenants must fetch stone, mix mortar, and serve the masons. Toward the last of June, on demand they must mow and turn hay and draw it to the manor-house. In August they must reap the convent's grain, put it in sheaves and draw it in. For their tenure they owe the champart: they cannot remove their sheaves before they have been to seek the assessor of the champart, who deducts his due, and they must cart his part to the champart-barn; during this time their own grain remained exposed to the wind and rain. On the eighth of September the villein owes his pork-due, one pig in eight; he has the right to take out two, the third choice belongs to the seigneur. On the ninth of October he pays the cens. At Christmas he owes his chicken-due; also the grain-due of two *setiers* of barley and a quart of wheat. On Palm Sunday he owes his sheep-due; and if he does not pay it on the day set the seigneur fines him, arbitrarily. At Easter he owes corvee; by way of corvee he must

¹Quoted from Seignobos, *Feudal Regime*. See Luchaire, *Social France at the Time of Philip Augustus*.

plough, sow and harrow. If the villein sells his land, he owes the seigneur the thirteenth part of its value. If he marries his daughter to any one outside the seigneurie, he pays a marriage-right of three sous. He is subjected to the mill-ban and the oven-ban; his wife goes to get bread; she pays the customary charges; the woman at the oven grumbles—for she is 'very proud and haughty'—and the man at the oven complains of not having his due; he swears that the oven will be poorly heated and that the villein's bread will be all raw and not well browned."¹

Later abuses
from survival
of peasant's
obligations.

In some instances these payments and obligations of the peasants in time become purely nominal, that is they were discharged in full by sending to the lord a few pigeons or fowls, or by slight services; but frequently the obligation remained until recent times. These survivals of old obligations became *abuses*, when peasants were obliged to grind their grain at the lord's mill at a much greater cost than the mills of neighboring towns might charge; when they were forbidden to bake bread in ovens that they might own for themselves; when tithes that should have been paid to the Church were demanded by secular lords; when the nobles used their ancient hunting rights and crossed peasants' fields, trampling down the grain; when taxes were demanded of peasants in order that worse calamities might not befall them.

The home of the
peasant.

32. The Life of the Peasant.—It does not necessarily follow that because the nobles oppressed the peasants their lives were wretched. Yet the life of the common people during the centuries from Charlemagne to the close of the Crusades was degraded. Almost all of the peasants lived in miserable wooden or sod huts of one room, with a single window, without glass of course, and no chimney. There was little furniture. Perhaps rushes covered the earthen floor. Masses of straw served for beds, the peasants wearing the same rough clothing during the day and at night. Cooking was done outside if the weather permitted, for an indoor fire was a necessary evil to be avoided. In wet weather the room was partitioned off so that the pig and poultry might have half.

Food.

Food was coarse and of little variety, animal foods and

¹Champart—part of produce.

Cens—a very small money rent.

Corvee—personal service for the noble.

Ban—order from the noble to use his mill or oven.

heavy bread or cakes of wheat or rye forming the main diet. Vegetables and fruit were poor, those which are most in use at present being unknown. A cheap beer or wine was made and consumed in large quantities. In time of plenty no one went hungry, but famines and pestilences occurred with alarming frequency. Because the diet in winter was chiefly salted meats, scurvy was common. Other loathsome diseases were caused by the filth in which the peasants lived.

Most of the peasants enjoyed games and sports at some central point in the village after a hard day's work. Some of them also lived in wooden houses of several rooms surrounding a court. These were well enough off to entertain the lord or his friends on their travels.

Pastimes.

33. Cultivation of the Estate.—The peasants of the early feudal period lived in tiny *villages*, usually near the foot of the hill on which stood the manor house or castle. With each hut or house was a lot of an acre or two, which was later used as a kind of "garden-plot" for the family. The lands of the *estate* to which the manor house and village belonged were either forest lands, meadow lands or grain lands. The forests were the common range of the pigs, and the meadow-land was used by the cattle and sheep of all, after a crop of hay had been harvested.

The village.
Lands of the
estate.

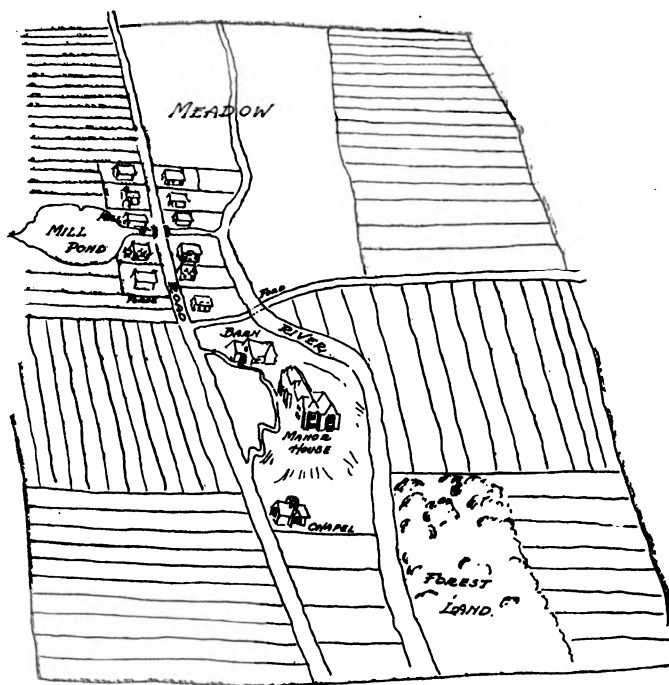
Each peasant had about thirty acres of land divided into many strips of from one to three acres. That is, all of the cultivated land was separated into three great fields; one used for winter wheat, another for spring wheat, or barley or rye, and the third allowed to remain fallow, as the peasants did not understand fertilizing or rotation of crops. Each large field was subdivided into these narrow strips of which each peasant had several, usually separated from one another. The owner of the estate had a great many strips and frequently had large areas which he did not share in any way with the peasants.

Divisions of the
lands of the
estate.

When planting time came, six or eight small oxen—there were no others—were hitched to the clumsy plow and all

Cultivation of
farm lands.

of the fields were plowed and planted, irrespective of ownership, for no peasant owned a plow and few boasted as many as two oxen. Cultivation and harvesting were also



PLAN OF A MANOR OR FEUDAL ESTATE

done by common effort, the lord's land usually being cared for first and best under the direction of the steward or intendant. Eight bushels of wheat per acre was a large crop under this crude method of farming. Under this system each estate provided itself with its own food and other necessities, only salt, iron—chiefly for armor and plowshares—and millstones being brought in from outside.

The peasants become tenant farmers, or sometimes freeholders.

As the peasants grew more intelligent, and money became more plentiful, they sometimes gained possession of separate farms which they cultivated with their own ani-

mals and tools. Yet in England in 1800 more than one-half of the land was still cultivated under the old system which had survived from the Feudal Age. In changing from common cultivation to separate cultivation the peasants usually remained the tenants of the owner of the estate, but occasionally they became owners of their own land, or freeholders.

34. Decline of the Feudal System. —The feudal system was an attempt to preserve order and continue government in an age which started with such lawlessness as to be almost anarchy. As western Europe became more settled, as roads were built and commerce developed, as warfare declined, the feudal system was not so satisfactory. Not only did serfs buy their personal freedom, but they might go to the towns, where, after a year and a day, their lords had no further claim on them. "The old order changeth" and the kings began to assert the rights which they had legally to demand obedience from the nobles. The feudal system crumbled to pieces because it had outlived its usefulness, but many feudal ideas survived, so that some feudal dues were paid in very recent times, and, it was not until almost our own day that in Germany, for example, the duchies and city kingdoms which were "left over" from feudal times, were united into a great German empire.

Decay of serfdom and of rule by the nobles.

As a *political institution* feudalism was undermined by the rise of towns (secs. 84-88), by the development of the power of the kings and by the beginnings of national sentiment. As an *economic institution* it was replaced by the money payments which were substituted for services (sec. 34), by the improvement in roads and the development of commerce (secs. 82-84). As a *military institution*, it was no longer needed when kings could hire troops instead of calling upon feudal dependents who might or might not furnish knights, and when gunpowder made armor and castles valueless. As a *social institution* it survived all of the others, for titles and privileges continued; but the

Nature of the decline of feudalism.

classes of society were not separated after 1400 as they were during the Feudal Age.

Purpose and
character of
the Feudal
System.

35. Summary.—Feudalism was an attempt to maintain order in an age of confusion without sacrificing the personal independence which all Teutons held dear. Every noble held land, called a fief, from some one higher in feudal authority. The superior was called a lord, the dependent a vassal, but both were nobles. The lord gave protection and allowed the vassal the use of the fief; the vassal gave military service, court service and financial service. A noble really ruled his own dominions, with very little check upon his authority, if he could make the people in that territory obey him rather than the duke or the king who were this noble's feudal superiors.

The noble.

The nobles lived in manor houses of which each had several. On the continent one of these was probably a castle, made of stone, with a huge tower and courtyard within walls. The nobles hunted and jousted, but especially delighted in making private warfare. They were heavily armored and always went on horseback. To prevent attacks on defenseless persons, the Church declared the Peace of God, and to break up private warfare, the Truce of God limited private fighting to fewer than 100 days a year. In the time of the Crusades and the later Feudal Age, the knights showed a more chivalrous spirit toward opponents and stood forth as the champions of noble women and the Church.

The peasant
of the Feudal
Age.

The workers who supported the burden of this system of landed rights and social privilege were either serfs, who were bound to the soil, or villeins, who were personally free but gave services or produce to the nobles in exchange for land which they cultivate. *These serfs and villeins were not part of the feudal system, they simply supported it.* The peasant's burdens were heavy, his work was continuous, his food was crude and his home was without comforts. Land was cultivated in common and very unscientifically. During the later Feudal Age the serfs in

England and France gained their freedom. The lot of the villein improved also, and, as money became more plentiful, personal services were often changed into money rents and occasionally villeins were able even to buy their land.

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19. The position of women. Abram, *English Life and Manners in the Later Middle Ages*, 31-45.
20. The Black Death and the peasants' revolt. Cheyney, *Short History of England*, Secs. 211-219.
21. The home of the peasant. Traill and Mann (eds.), *Social History*, I, 546-550.
22. The cultivation of an estate. Rogers, *Six Centuries of Work and Wages*, 73-90.
23. The abolition of serfdom. Cheyney, *Industrial and Social History of England*, 125-133.

Questions

1. Why was the Duke of Normandy more powerful in Normandy than the King of France?
2. What is meant by a hierarchy? Explain how the feudal system, in theory, created a hierarchy.
3. Explain these terms: lord, vassal, fief, homage, fealty, inves-

titute, military service, court service, feudal aids, relief, alienation, escheat.

4. Who was an overlord? What could he demand of his vassals? What dukes or courts recognized the King of France as their immediate overlord? (See map, sec. 49).

5. What two powers must any lord possess in order that he should be the real ruler of his estate or domain?

6. Compare the feudal system of England (sec. 13) with that of France. (Secs. 16, 20).

7. Why were the earliest castles built? Where were they built?

8. Write a short account of your experiences if you approached a castle and went through it.

9. Why was there usually "a feast or a famine" in the Feudal Age?

10. Why did a great lord spend several months at each of his manor houses? Why were game preserves established in the later Feudal Age? Why should the peasants have objected to the nobles' hunting rights?

11. What was the quintain? Why did it pay to hit the quintain squarely with your lance? What did a winner in a joust obtain?

12. Show the connection between private warfare, the Truce of God, early tournaments and later tournaments.

13. What was a "cat?" a "rat?" How was a tower used in taking a city? How was a mine used? Compare the effectiveness of a balista, a catapult and a medieval cannon.

14. Was plate armor superior to a coat of mail? Why? How did the ceremony of knighting test the character, skill and endurance of the new knight?

15. What do we owe to chivalry? Is the modern gentleman more or less chivalrous than the medieval knight? Name differences between the medieval standards of character and modern standards.

16. Why was the serf better off than his ancestors? If the villein's lot was worse than that of his forefathers, why did he submit to it?

17. Where does serfdom exist now? In what countries was it abolished first? in which, last? How do you account for these facts?

18. Compare the life of the peasant with that of our poorest laborers at present? Was the peasant worse off than our poor of the present? Explain your answer.

19. What is meant by cultivation in common? Why was it used so universally during the Feudal Age? In what way is it less sat-

isfactory than separate farm lands which are cultivated by different tenants? by different owners? What is a freehold? For what positions in Pasadena must one be a freeholder?

20. Give the reasons for the decline of the feudal system: political, economic, military and social. Would you say that the feudal system declined before or after the discovery of America? Were there any forms of feudalism transplanted to America?

21. In what ways was the feudal system like the government or the social organization of the present day? Compare these things in the Feudal Age and at present: What classes are there who can vote? Do all have the same legal rights? Is there a difference in the social privileges of the classes then and now? Who held private property, then? now? Who had personal freedom, then? now?

22. Mention some things that seem necessary to us that did not exist eight centuries ago; some comforts; some luxuries. Has the standard of living improved? the standard of morality?

23. Why would you like to have lived during the Feudal Age? Why do you prefer to live now?

CHAPTER III

THE CHURCH OF THE FEUDAL AGE.

36. General Character of the Medieval Church.

—There were two great institutions of the Feudal Age. One was the feudal system itself, that system of land-holding which divided society into feudal classes of nobles, with serfs and villeins to do the real work, and which gave western Europe those loosely organized feudal states, with weak kings and unruly nobles. The other was the Church, an institution unlike any that we have today, although its name suggests organizations with which we are familiar.

In studying the medieval Church we should take into account the disorder and the comparatively crude civilization of the Feudal Age. We must discriminate between the Church as a *religious body* and the Church as a *political organization*, for the medieval Church played an important part in the politics of the time as well as the chief role in religion. We ought not to confuse the religious and moral work of the Church with the political and social policies of the Church, for *the Church as a political organization was little better and little worse than its times, while the Church as a religious body represented the best ideas and wishes of the early feudal period.*

The people almost literally lived and thought and had their being in the Church. The Church did not simply pray for them and give them religious instruction; it furnished the schools, it preserved the learning; it controlled the work days, it ruled the holy days; it guided the business, it dominated politics. In an age of ignorance, of destitution, and of tumult, the Church stood for wisdom, for industry and for order. Unquestionably many churchmen were narrow, dogmatic, intolerant and selfish; in fact they were often extremely ignorant, indolent and corrupt. Yet the Church remains not simply the greatest force but

The two great institutions of the Feudal Age.

Distinction between the Church as a political organization and as a religious body.

Importance of the Church.

the greatest uplifting force of the Feudal Age.

General.

37. Differences Between the Medieval Church and the Modern Church.—In order that we may understand better this great universal or Catholic Church, with Rome as its center, let us compare it with the churches of the present time.

All people members of medieval church.

In the first place the medieval church included every one in western Europe. Because it was the only church in western Europe, *i. e.* a universal church, every child really was a member of this Church from the time of his birth, just as all of us are American citizens if we are born in the United States.

Organization of the Church.

In the second place this universal church needed a very large and complete organization. At the top of this organization was the spiritual father or pope. Under him were archbishops, and under each archbishop many bishops. Below the bishops were the parish priests, and often abbots and abbesses. In the third place the Church was the religious teacher and moral guide of every person, since all were members of the church. Fourth, through its priests and bishops, and especially through

Religious instruction.



Schools and learning.

NUN-PRIEST

Church lands.

its nuns and monks it collected and made books and furnished the only schools of that day. Fifth, because the Church had extensive lands its officials like the bishops and abbots had not only duties as churchmen but also were vassals and therefore had feudal obligations to their overlords.

Great prelates.

38. The Classes of Churchmen.—There were four distinct classes of churchmen. The first of these were the

higher secular clergy, including the great prelates and high officials like the pope (sec. 42), the archbishops and the bishops. These men were usually of noble birth and were ordinarily men of ability and influence. They were the aristocrats of the Church, holding the positions which brought honor and fame, and which gave great political power. Their spiritual influence among the people was less than that of their subordinates in the Church, of whom there were two classes at first and later a third, the friars.

(2) Those of the first class of lesser churchmen were members of the secular clergy. These were the parish priests who looked after the people of parishes or small districts into which each county was subdivided. (3) The second class of the lesser clergy were the monks, who lived apart from the world in secluded buildings called monasteries. (4) The third class included the friars (brothers), missionaries who traveled from parish to parish and from country to country, preaching, healing and comforting, but everywhere depending on charity (secs. 61-62).

Parish priests.

Monks.

Friars.

39. The Early Monasteries.—As we wish to study the lesser clergy rather than the higher clergy, let us consider first the monks, later the lesser secular clergy, and finally let us study briefly the political power of the higher secular clergy. Most of the monasteries were supposed to follow the rules laid down centuries before this time by St. Benedict. Benedict believed that monks should work with their hands. Seven hours for labor, seven hours for prayer, seven hours for sleep was the rule in many monasteries. During the dark ages before Charlemagne, the monks reclaimed the fields that were going to waste and taught the people the dignity of labor. They welcomed to their midst all who were sick of their conflict with sin and

**St. Benedict
and his follow-
ers.**



**BENEDICTINE
ABBOT**

the world. They practiced self-denial, living in comfortless cells on a few crusts and often wearing hair shirts.

What the monasteries did for the people.

Although they lived apart from the world, the example of the monks (their industry and their self-denial) had a much greater influence among the people than their preaching could have done. Yet they helped the people directly. Beggars were fed in great numbers at the gates of the monasteries. Until the Hundred Years' War, monasteries entertained most of the travelers, furnishing the only inns, and the monks or nuns had charge of a large number of schools.

Lax observance of monastic rules.

40. The Later Monasteries—St. Bernard.—In many of the monasteries there was little attempt to keep these strict vows or perform these deeds of charity. In place of manual labor, any kind of labor was given, the copying of manuscripts being one of the most common and most valuable substitutes for out-door work. Wealthy persons left to the monasteries valuable property, so that in time the average monk was lazy, selfish and even corrupt. The reforms of Cluny (sec. 46) attempted to purge the monasteries of their worst evils. This was only one of many reform movements.

Influence of Bernard.

A very enthusiastic young man, tall and fair, with ruddy hair and winning personality, became very much interested in the work of reclaiming men from the world. This man was *Bernard*. From the monastery at Clairvaux in France Bernard sent out groups of men to found new monasteries that should show the people the Christ-life on earth. From Clairvaux he went forth to preach the second crusade. From Clairvaux he was summoned to the councils of kings or to decide disputes between two men, each of whom claimed to be pope. To Clairvaux came high and low, rich and poor, for no one was refused, although Bernard was, for a quarter of a century, the spiritual leader of western Europe.

The priest and his assistants.

41. The Priest and His Parish.—A figure much humbler than the monk was the parish priest, the church-

worker among the people, who was usually one of the common people. Despised by monk and prelate, ignorant and often worldly, the parish priest was the real foundation of that great church organization of which we have spoken. The priest alone of all the churchmen came into real contact with the people. He alone knew them; their burdens, their troubles and their problems. Often he was a poor pastor, for the head priest, or rector, frequently held scores of benefices or livings, and the actual work of looking after the parishioners was done by subordinates. These assistants were almost always men of humble birth, and they did not always live devout lives.

Nevertheless every priest was fully empowered not only to preach and minister to his flock, but priests no less than bishops had the right to administer the SACRAMENTS. The priest could by *baptism* bring the soul into the shelter of the Church. *Marriage* was performed only by the Church, and usually by the priests, for no civil marriages were permitted in the Feudal Age. To the priest came all penitents, for *confession*. After confessing their sins, they gained *absolution*. Finally the priest could say "*masses*" for the souls of the living or the dead, the mass being the important feature of all church service.

Powers of the priest.

THE TEMPORAL POWER OF THE CHURCH.

42. The Pope.—The monks and the priests represented the working and preaching members of the Church, who were close to the people. Above them were the bishops and archbishops, and above all the pope.²

The pope as spiritual head and as a great temporal ruler

As the head of this great Church, he occupied the most exalted position and had the greatest influence of any ruler, temporal or spiritual. Yet it is the pope as a temporal ruler rather than as a spiritual leader whom he must study.

¹Except that of ordination, that is, of creating members of the "Holy orders."

²The Church officials formed a hierarchy, completely organized like the later Roman Empire.

Bishop of
Rome gains
position as
head of the
Church.

When the Germans invaded the western Roman empire the Bishop of Rome naturally came to be looked upon as the real head of the western Church, since Rome was the capital of the Western Empire. In time he denied that he owed allegiance to the emperor who was at Constantinople, and he even gained the right to crown the emperors of the Holy Roman Empire (sec. 49), who were not considered as true emperors without the papal sanction and blessing.

Bishop of
Rome gains
temporal power

In addition to being the *spiritual head of western Europe*, the pope (*Bishop of Rome*) had gained very extensive powers as a civil ruler. In the fifth century, when Rome was threatened by the barbarians, the pope not only sought the withdrawal of the Germans, but, from the coffers of the Church, had repaired the walls of the city and paid troops for defense. The popes thus not only became the most powerful of the political leaders of the imperial city, but became accustomed to exercise more or less temporal power over the territory under their control. This territory was called the patrimony of St Peter. When the father of Charlemagne gave the pope control of lands across Italy (called the Donation of Pippin), he practically made the pope a great feudal lord. The political power which later popes had as feudal lords made it possible for them to claim the right, first, to help princes preserve order, and later to control political affairs of rulers throughout western Europe.

Need of uni-
form law.

43. The Church Courts.—The pope and the Church did not gain this great temporal power by the use of armies. They obtained it in part through the Church law and the Church courts. As there were no national legislatures and the feudal kings could make few laws, *the civil laws were different in every barony or county* of which there were thousands in western Europe. The Church, however, had a law of its own. *This church law was about the same over all western Europe.* It dealt not only with churches and churchmen, but with every subject connected with the Church.. The Peace of God and the Truce of God were

What the
church law in-
cluded.

parts of the Church's law. This law covered many subjects, like marriage, care of children, the breaking of agreements, and the taking of life, that are today included in the civil or criminal law. Furthermore all persons, laymen or clergymen, who broke the Church's law were tried in Church courts. So the Church gave western Europe a set of almost universal laws by punishing offenders in its own courts.¹

44. Excommunication and the Interdict.—Even more drastic means that were used against persons who opposed the Church or broke its laws were excommunication and the interdict. *By excommunication the offender was cast out of the Church* and was stripped of office or lands. Not only was his soul lost unless he made his peace with the Church, but all who aided him, even those of his own household, would lose their souls as well. Until it was abused by over-use, excommunication was a terrible and effective weapon against the enemies of the Church.

Excommuni-
cation.

The interdict laid the curse of the Church on whole communities or countries whose people or rulers disobeyed its mandates. Only occasional services were held. In some cases even these were suspended.² The interdict usually compelled princes to yield to the Church, but it injured the Church because the prince's subjects were forced to do without religious services.

The interdict.

45. Need of Reform in the Church.—The Church could bring erring members to terms by the use of excommunication and the interdict, but it could not free itself

The reforms
of Cluny.

¹A law-breaker who fled to a church had the right of "sanctuary," and could not be punished by the civil authorities so long as he was in the church or under its protection.

²An especially severe example of the interdict occurred in Normandy in 1137. "The people were forbidden to enter the churches for the purpose of worshipping God, and the doors were locked. The music of the bells was silenced, and the bodies of the dead lay unburied and putrifying, striking the beholders with fear and horror. The pleasures of marriage were denied to those desiring them and the solemn joys of the Church services were no longer known."—*Pennsylvania Translation and Reprints*, IV, No. 4, p. 28.

easily from corruption. Several times between 800 and 1600 the corruption became so serious that reform was necessary. One of these reform movements took place in the eleventh century.¹ The Church had grown rich, its wealth had attracted irreligious men who obtained fat offices, and her clergy were often indifferent and worldly. These evils led to a demand for reform. Three demands were more important than others.² (1) that the clergy should not marry, (2) that churchmen should no longer buy their offices, and (3) that bishops and the pope should be chosen by the Church and not by outsiders.

Dangers to the
Church from
the marriage
of the clergy.

46. Opposition to the Marriage of the Clergy.—

The demand that the clergy should not marry came in part from those who objected to the clergy having worldly interests because the care of their wives and children would interfere with their religious work. It came also from those who feared that the bishops and other churchmen would deprive the Church of its great wealth. The extensive church lands were held by the bishops and abbots usually as the fiefs of the king or of some great noble. If these churchmen were allowed to marry, this land might come to be looked upon as the bishop's land rather than the Church's property. In time the bishop's sons would claim that church fiefs, like any other fief, should descend

¹Later reform movements occurred in the thirteenth, fifteenth and sixteenth centuries. The thirteenth century movement was due to the failure of the Church to reach the poor in the cities and the heretics in France. The heretics were crushed in a crusade and the friars temporarily strengthened the hold of the Church on the people (secs. 58-62). The second movement took place two hundred years later when there were two popes, the Church was badly disorganized and heresy was spreading in England and Bohemia. A series of Church councils gave temporary relief. The third movement was a revolution, the great Reformation, started by Martin Luther, which separated most of the northern churches (called Protestant), but led to more extensive reforms within the Church than any of the others.

²These are sometimes called, from the monastery in eastern France which demanded reform most strongly, the *reforms of Cluny*.

from father to son. Such a change would deprive the Church not only of its wealth, but of most of its income, and would reduce the power which the Church had because it was wealthy.

47. Simony.—Simony¹ was the name given to the practice of buying church offices. It had been in use from Roman times. After Charlemagne purchase of church positions was frequently a means by which an ambitious or unscrupulous noble gained control of the land of some bishopric or even elevated himself to the Holy See, that is, the Papacy. Such a misuse of church offices not only filled the Church with unworthy men but prevented it from being the religious teacher and moral guide which it was supposed to be.

Purchase of
Church offices.

48. The Question of Investiture.—A third difficulty or evil which confronted the Church was this question: who should elect the bishops and the pope? These high churchmen were both church officials and civil magistrates. A bishop was not only a bishop, but he was a vassal of some king or duke. If the Church selected its own bishops, should the king or dukes have nothing to say about who should control the lands of the bishopric as their vassals? Here was a very real problem; *the bishop was literally serving two masters—one a religious organization, the Church, the other a feudal overlord. Which should choose him and which should control him?* In other words, who should invest him with his office and fief? To settle that question the Papacy, soon reformed and powerful, waged with the emperor a conflict which lasted more than a half century. This is the beginning of the CONFLICT BETWEEN EMPIRE AND PAPACY that lasted two hundred years. The first phase of the struggle is called the INVESTITURE STRIFE; *the later phase is a STRUGGLE BETWEEN THE HOHENSTAUFEN EMPERORS AND THE POPES.*

Who should
choose the
higher clergy.

Empire vs.
Papacy.

¹Simony derives its name from the attempt of Simon Magus to buy from Peter and John the power of the Holy Ghost. Acts III, 18, 19.

THE INVESTITURE STRIFE, 1059-1122 A. D.

The empire as
the successor
of the Roman
Empire.

49. The Holy Roman Empire of the German Nation

—We have mentioned the empire in the preceding sections. In theory this was a continuation of the Roman Empire of Augustus and Constantine which had once held sway over the Mediterranean World, but had lost western Europe when the German barbarians overran Italy, Gaul, Spain and Britain. It was more directly the successor of Charlemagne's empire.¹

The Holy
Roman empire
in theory and
in fact.

The empire of the "Middle Ages" was revived by Otto I, King of Germany, in 962. *It was now called the Holy Roman Empire of the German Nation. In theory it included all of western Europe, the kings and princes of all countries being theoretically vassals of the emperor.* But in fact it did not include more than Germany and Italy, because Rome, the old capital of the empire, was in Italy. The emperors usually went to Rome to be crowned by the pope, and returned to Germany in order to put down the insurrections of the great nobles which always occurred as soon as the emperor was absent or was otherwise engaged.

Under Henry III (1039-1056) the empire reached the height of its power, for Henry conquered his enemies on the eastern border of Germany, repressed with a strong hand the turbulent nobles who objected to a strong imperial government, and reformed the papacy by deposing the three rival popes and appointing in their stead a succession of able and upright popes.

The Hilde-
brandine
policies.

50. Hildebrand and his Policies.—When Henry III died he left a son but six years old to continue his aggressive policy. Henry IV was confronted by two dangers. On the one hand were the powerful nobles who had obeyed his father because they did not dare do anything else. On the other was a monk, Hildebrand, the son of an Italian peas-

¹More exactly, it was the successor of that part of Charlemagne's empire which was held by Lothair's successors after the treaties of Verdun and Mersen (section 3 and note) for it included only Germany and most of Italy.

ant, a man small of stature and of frail physique, who had been the power behind the papacy even in the time of Henry III. Hildebrand was determined that the Church should be reformed. He was equally determined that the emperor should no longer make and unmake popes, and *Hildebrand wished especially to bring the emperor into subjection to the pope*. To accomplish these ends, he insisted that the pope should be elected by the Church.

The conflict between the empire and the papacy might be said to have begun during the boyhood of Henry IV when the Church decreed (1059) that the pope should be elected by a body of "Cardinal bishops," a college of cardinals as it is called now.

Election of the pope by the cardinals.

51. Henry IV and Gregory VII.—Hildebrand was chosen pope as Gregory VII in 1073. Two years later the Church at Rome decreed that marriage of the clergy should no longer be permitted, and Gregory threatened to excommunicate any emperor, king or noble who invested an abbot or a bishop with lands and also threatened to excommunicate the churchman who accepted church office from a layman. When Gregory informed Henry that some of his counsellors had been excommunicated, Henry replied in a violent letter. "By craft abhorrent to the profession of monk, thou hast acquired wealth; by wealth, influence; by influence, arm; by arms, a throne of peace. And from the throne of peace thou hast destroyed peace . . ." He demanded that Gregory relinquish the apostolic chair which he had "usurped" and closed with the demand "come down, come down to be damned through all eternity." Gregory's reply was excommunication. He deposed King Henry, absolved Henry's subjects from their allegiance, and declared him anathema. Any one who helped a person against whom the Church had hurled its curses was likely to lose his soul.

Beginning of the quarrel over the investiture.

52. Canossa (1077).—The German nobles found the excommunication of Henry an excuse for opposing him and helping Gregory. They decided that Henry should be deposed unless he made his peace with the Church within one

Humiliation of Henry.

year. Gregory was invited to come to Germany in order to help the nobles settle German problems, a task which the pope was only too glad to undertake, since it seemed to show that the pope rather than the king was the greater ruler, even in Germany. To prevent the pope from directing German affairs in this fashion, Henry offered to go to Rome. When Gregory started north, Henry hastened south, crossing the Alps in the dead of winter. The king had gained a partial victory in keeping Gregory out of Germany, but *the scene which followed at the castle of Canossa in northern Italy showed the great power of the Church.* Three days, in penitent's garb, Henry stood in the snow in the courtyard of the castle before Gregory received him back into the Church.

Henry's revenge.

Henry was now free to act against the German nobles, whom he overpowered. He then returned to Italy where he had his revenge by conquering the city of Rome. Gregory was obliged to leave the city. A few months later he died, saying, according to report, "I have loved justice and hated iniquity, and therefore I die in exile." Henry lived twenty years longer, opposed by popes, nobles and his own sons, until, worn out, he abdicated his throne in favor of his son, Henry V, who had helped the pope.

Compromise over the problem of investiture.

53. The Concordat of Worms (1122 A.D.)—Henry V as emperor deserted the ally, the papacy, with which he had fought against his father. After a further struggle, the investiture conflict came to an end with the *Concordat of Worms* (1122). *The emperor agreed that the Church should elect its own abbots and bishops.* He agreed further that the Church alone should give the newly-elected officers the ring and the staff, which were the symbols of their *spiritual* office. On the other hand *the pope agreed that elections of German bishops and abbots should be in the presence, and with the consent, of the emperor,* and that the new officers should receive the regalia, or symbols of *civil* authority, from the emperor. Thus as clear a division as possible was made between the religious position and feudal tenure of the abbots and the bishops.

HOHENSTAUFEN EMPERORS AND POPES 55

THE HOHENSTAUFEN EMPERORS AND THE POPES 1152-1250

54. Frederick Barbarossa.—For a number of years the German kings paid little attention to Italian affairs. Under Emperor Frederick I (Barbarossa or Red Beard), the third of the Hohenstaufen line, an attempt was made to increase imperial authority in Germany and in Italy. A man of magnificent physique, the ideal sovereign of the "Middle Ages," Frederick failed to combine two countries so dissimilar as Germany and Italy. To the old opposition of pope and German nobles there was now joined a new force, the great cities of northern Italy, *e. g.*, Milan, Verona and Venice, a force which represents the modern commercial idea as distinct from the medieval feudal one.

Imperial
policy of Frederick.

Frederick was exceedingly arbitrary and severe in dealing with the cities of the Po valley. After he had taken Milan, the leader, he allowed the city to be destroyed by her jealous neighbors. His severity aroused against himself the opposition of all of the cities of northern Italy, which organized the Lombard League. The popes gave the league their support and in 1176 at *Legnano* the league defeated the haughty emperor.¹ In the Peace of Constance, seven years later, Frederick agreed to leave to the cities the right to elect their own officials, and manage their own affairs, provided they recognized Frederick as their overlord.

Frederick's
defeat by the
Lombard
League.

In spite of this defeat, Frederick was at the height of his power during these years following the Peace of Constance, and he had so far restored order throughout his empire that he joined Richard of England and Philip Augustus of France on the third crusade (sec. 76), on which he died.

Frederick at
the height of
his power.

55. Innocent III.—Frederick Barbarossa had married his son, Henry, to the heiress of the kingdom of Sicily. It was of the utmost importance to the papacy that southern Italy should not be united with northern Italy and Germany. The chief champion of that policy, that is, the policy to

Innocent III
and his
emperors.

¹The imperial party was called "*Ghibelline*", the papal party "*Guelf*." The names survived in Italy for several centuries, but lost their original meaning.

make the papal states independent¹ and keep the Hohenstaufen kings from uniting all of Italy under their rule, was the pope, Innocent III, who was chosen to the pontiff's chair in 1198. *Innocent III believed thoroughly in the policy of Gregory VII that the pope should be the temporal ruler as well as the spiritual head of western Europe.* He first made himself the real ruler of Rome. Then he asserted his right to decide between the two claimants to the imperial throne. As the Hohenstaufen were represented by a boy, Frederick, grandson of Barbarossa, who was both the ward and the feudal vassal of Innocent, the danger of a united Italy under German rule was averted during the life of Innocent.

Innocent III extends the temporal power of the papacy.

Innocent went much farther than Gregory in using the curses of the Church against his enemies. Gregory had excommunicated his princely opponents, but placed the people of two countries under the interdict. Churches were closed, the dead were denied burial and religious services ceased. By the use of this terrible weapon Philip Augustus of France was forced to take back the wife whom he had divorced, and John of England was compelled to give up England to the pope and receive it back from him as a fief. Other kings, including those of Portugal, Spain and Hungary, were forced to do the pope's bidding. Even Innocent could not make good all of his claims to power over all western Europe,² and, after death, the papacy declined perceptibly.

Revival of conflict between the empire and the papacy.

56. Frederick II.—The death of Innocent III occurred about the time that Frederick Barbarossa's grandson became emperor as Frederick II. Frederick had been born in the south and had been king of "Sicily" for many years.

¹In doing this he followed the policy of his predecessor, Alexander III, the arch-enemy of Frederick Barbarossa, and the ally of the Lombard League.

²The religious prestige of the papacy was strengthened by a crusade (the fourth) against the Turks, which really injured only the Eastern Roman empire, and a terrible crusade of extermination against the Albigenses, a heretic sect of France.

Throughout his life he was more interested in his kingdom of Sicily than in the Germans, but he believed thoroughly that the empire must be revived and strengthened and that the papacy was the arch-enemy of the empire. He had promised Innocent III that when he should become emperor, he would give up his kingdom of Sicily. Innocent's successor did not insist on the separation of the north from the south, because he wished Frederick to undertake a crusade, which Frederick finally did.

Bald and insignificant in appearance as Frederick was, he must be ranked as one of the greatest emperors of the Holy Roman Empire.¹ He was generally successful against the German nobles, the Lombard cities and the jealous rulers of central Italy. During the last years of his life, the popes paid less attention to excommunication, which had been used against Frederick II as well as against his grandfather with very little effect. Instead the popes preached among other kings and rulers a crusade against the emperor Frederick on the ground that he was an unbeliever.

Success of
Frederick.

Frederick's death in the midst of these struggles in 1250 left the apparent victory with the Church, and *the empire from this time lost its hold on Italy and became a German state*,² less united and less well-ruled than France or England, because its kings had sacrificed national unity to their dreams of empire in Italy. In fact, so much did the Empire decline that, as Voltaire wittily remarked in the eighteenth century, it was neither holy nor Roman nor imperial.

Decline of the
empire.

Frederick's intellectual ability, his skill in diplomacy, the energy with which he organized his kingdom of Sicily, above all, the clearness of his perception that states must be organized as absolute monarchies not subject to papal domination, all mark him not only as a great man, but as a modern rather than a medieval statesman.

The emperor was elected by the great nobles. Before 1356 this was done by those who had the greatest power. By the Golden Bull of Charles IV in 1356 seven electors were designated, the archbishops of Mayence, Treves and Cologne, the "electors" of the Palatinate, of Saxony and of Brandenburg, and the King of Bohemia. Two other electors were added afterward (1648 and 1692).

Decline of the
papacy.

57. Results to the Papacy of the Struggle with the Empire.—The victory of the papacy over the empire did it little good, however, for already in 1250 the times were changing. Neither empire nor papacy could rule western Europe after the feudal system began to decline, as it did about this time. Moreover, the Church found that a new reform movement was necessary to crush heresy and maintain the prestige and authority of the Church among the people. The removal of the papal capital from Rome to France and the quarrels over the papacy still further weakened the political influence of the church. (Sec. 65.)

CHURCH AND PEOPLE—LATER FEUDAL AGE.

Changes and
discontent
during last
half of the
twelfth cen-
tury.

58. New Needs of the People and New Methods in the Church.—Great changes were occurring in western Europe during the half century before Innocent III became pope. Towns were growing rapidly, commerce was spreading, wealth was increasing, schools and universities were becoming more numerous. In towns there was considerable poverty, and a great deal of vice and crime. Everywhere change was demanded. Discontent and doubt were prevalent especially in southern Europe.

New methods
in the Church.

The Church had lost its hold on many of its members from the Pyrenees to the Danube. Besides these heretics tens of thousands of others needed better teaching and more help than the Church had been giving. *To destroy heresy crusades were undertaken* against these European unbelievers. To give different instruction a new order of churchmen, the *Dominican or black friars*, was established. To bring the people aid and comfort was the work of the *Franciscans or gray friars*.

The Walden-
ses.

59. Two Sects of French Heretics.—The largest number of heretics was found in Southern France. Here two important sects had arisen. The Waldenses, or poor men of Lyons, went about doing good and trying to purify

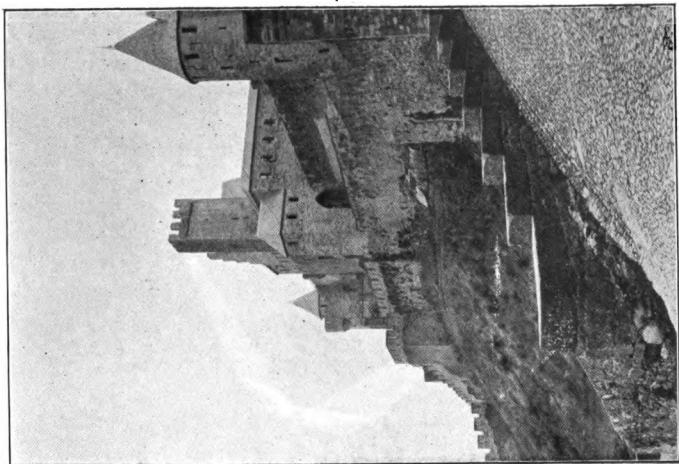
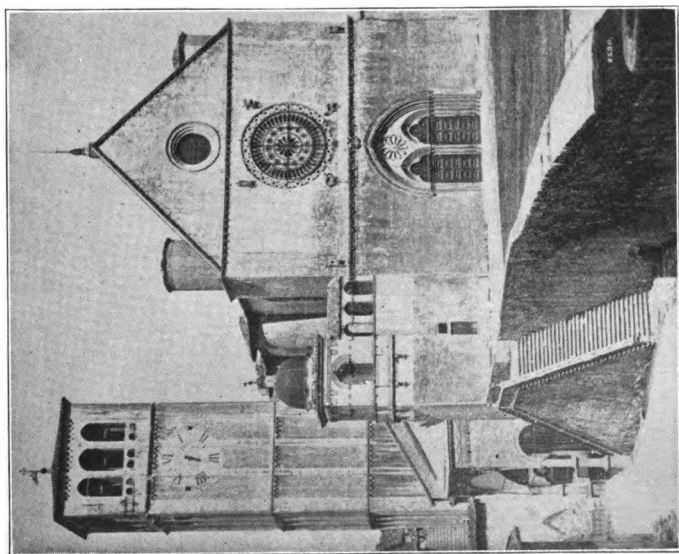
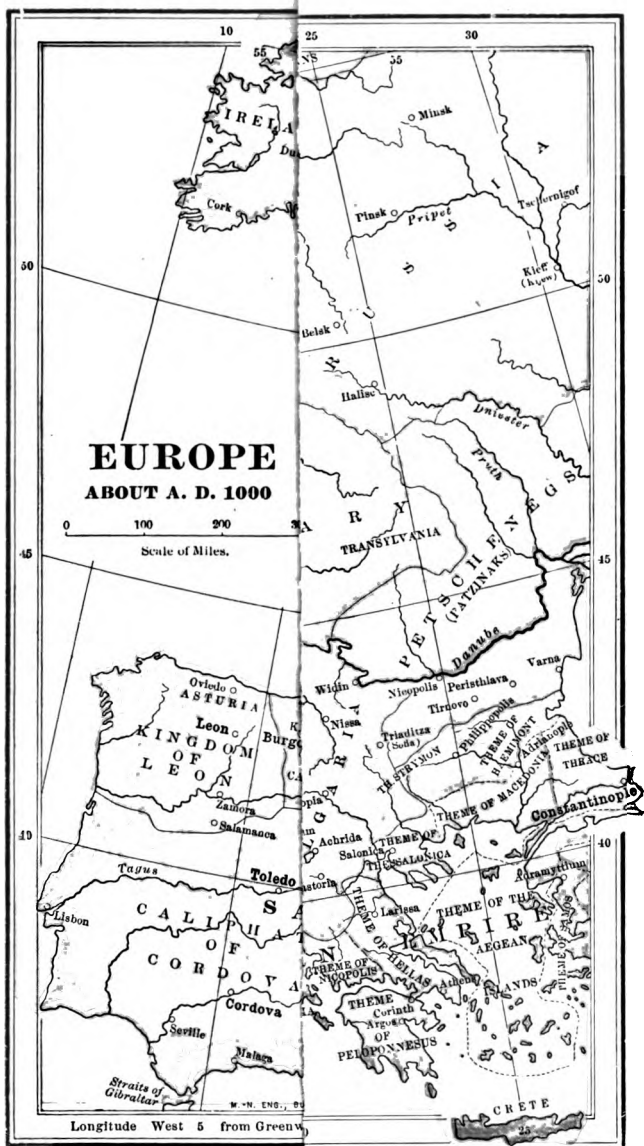


Photo by Geo. F. Howell
CARCASSONNE
 (Type of a Walled Town)

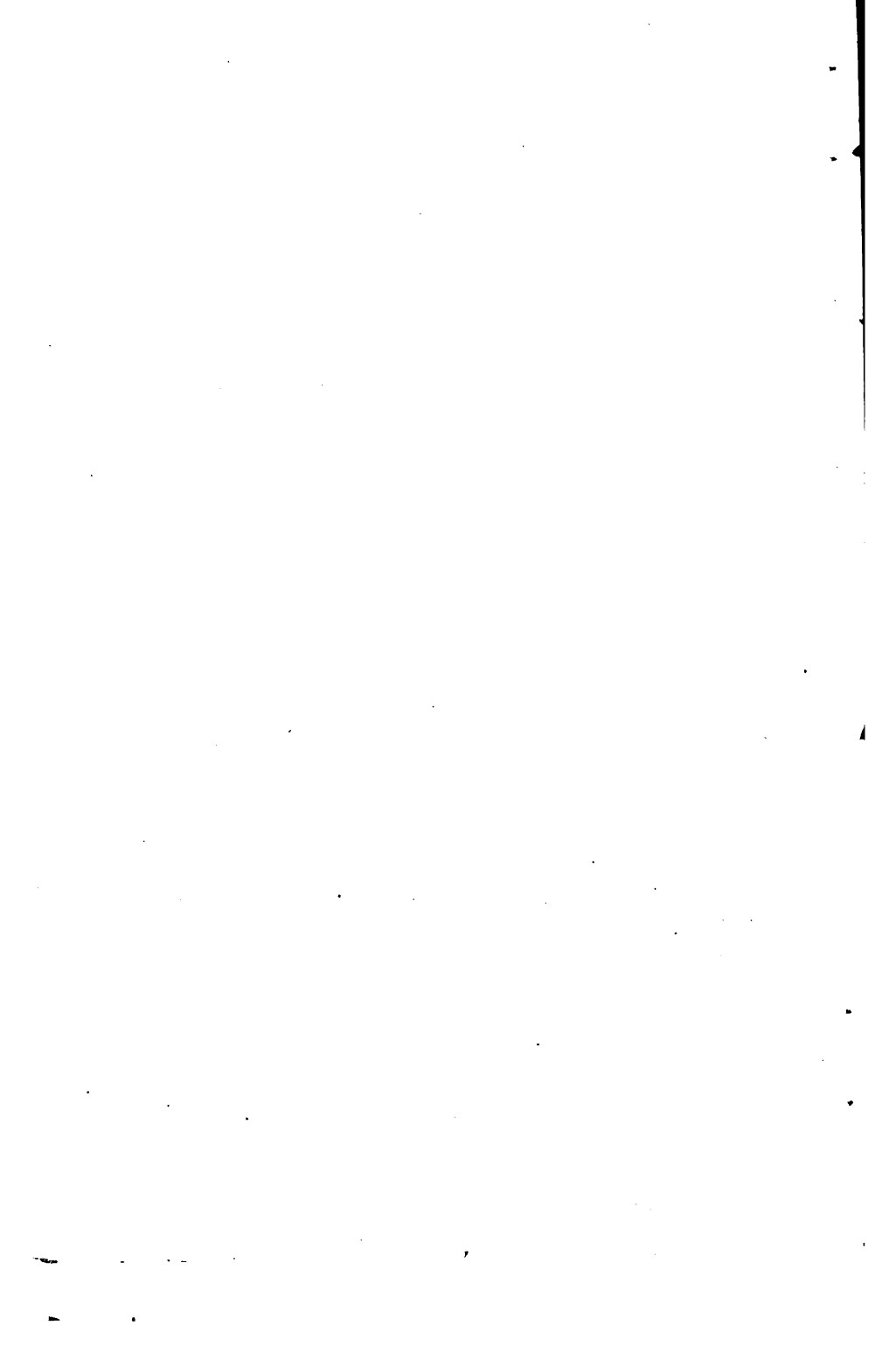


MONASTERY OF ST. FRANCIS
 (Assisi, Italy)



From Robinson's History of Western Europe. Courtesy of Ginn & Co., copyrighted.





the Church, but they went without the pope's sanction and insisted on preaching new doctrines. *The Waldenses were the thirteenth century Protestants.* They had many followers in Southern France, in the Swiss cantons, and in the German states further east.

In southern France another sect called Albigenses gained a numerous following. The Albigenses must not be confused with the Waldenses. The Albigenses believed in an oriental non-Christian doctrine that the world is ruled by a good spirit and by an evil spirit. They denied the Trinity and the existence of a place of punishment after death.

The Albigenses.

60. The Albigensian Crusade.—Against the Albigenses Innocent III declared a crusade (1209). Good Catholics from many parts of Europe joined in this crusade against western heretics, but the main army of suppression came from the north of France, and was led by de Montfort. Some of the cities, like Beziers and Carcassonne, held out for a long time, but were captured by the crusaders. When a town was taken, as it was impossible to distinguish Albigenses from Waldenses, or Waldenses from Catholics, all were mercilessly butchered. The Albigenses were wiped out, only a few Waldenses survived and sunny, southern France was desolated. It was an orthodox victory characteristic of Innocent III, and a great advantage to the crown of France, which annexed the great county of Toulouse as royal domain soon after.

Harsh suppression of heresy in France.

61. The Dominican Friars and the Inquisition.—The crusade was followed in southern France and elsewhere by the *inquisition*. Heretics were hunted out and brought to trial before special churchmen who were zealous for the Church. The inquisitors were harsh in their methods, resorting to torture if necessary in order that the accused person might be forced to recant. Even those that recanted were punished severely and those who refused frequently were burned at the stake.

The inquisition.

In southern France the work of suppressing heresy by the inquisition was turned over chiefly to the new order of

St. Dominic and his followers.

black friars. This order had just been founded by St. Dominic, a learned and devout Spaniard of noble birth. *Dominic's followers were stern, dogmatic, wandering preachers* to whom heresy was the greatest of crimes.

Life of St.
Francis.

62. The Franciscans.—The founder of the second famous order of the friars was Francis of Assisi. Francis was the son of a successful Italian merchant. As a boy he was gay, careless and thoughtless, but a severe illness aroused in him a greater interest in his fellowmen. He decided to give his life to poverty and good works.



DOMINICAN FRIAR

When his father objected, Francis cast aside the garments which the father had given him and started out barefoot, his cloak fastened with a piece of rope. His sincerity and enthusiasm attracted many followers who agreed to devote themselves to visiting and working among the poor, especially the lepers. Without purse or script, supporting themselves literally as Christ had requested that his first disciples should do, they went out bringing joy to thousands. One day, according to the story, the pope, the great Innocent III, was walking in his gardens when he noticed a beggar before him. He turned upon him in anger ready to drive him out. Instead, won by the charm and genuine piety of Francis, he gave his blessing on the work.

He turned upon him in anger ready to drive him out. Instead, won by the charm and genuine piety of Francis, he gave his blessing on the work.

Growth of the
Franciscan
order.

In the few years before Francis died, he saw his missionary movement spread as no religious movement ever spread before, over all western Europe. His followers sometimes forgot their high calling, occasionally accepting wealth and lives of ease, but their efforts brought, even to distant California, the spirit and the teachings of the saintly Francis of Assisi.

63. Adoration of the Virgin.—The practical work of the Franciscans was only one way in which the Church regenerated society during this period. Another, which uplifted men and women and created for women a respect which they had never had before, was the reverence in which the Virgin Mary was held. The Virgin dominated religious worship in the churches and in the homes. The *Ave Marias* were prominent in the services, as the statues of the Virgin held a place of honor in every home. Churches were dedicated to Our Lady, for example, the beautiful Notre Dame Cathedral of Paris. The Virgin was the chief motive in most of the art of the later Feudal Age and the subsequent period of the Renaissance. It is impossible, of course, to say how much this adoration of the Virgin influenced the men of this period in their attitude toward women, but it is certain that its influence was considerable.

Social importance of the adoration of the Virgin.

Many stories and legends are told of the services done for the Virgin and of the miracles performed by her. One of the most beautiful tells of an erring nun who left the convent to which she belonged. After fifteen years she returned to the convent and asked after Beatrix, for that was the name by which she had been known. Imagine her surprise when told that Beatrix had never left the convent, for it seems the Virgin had taken her place and done her work all of that time. Grateful and penitent, the nun returned to her holy life.

A story of the Virgin.

64. Miracle Plays.—Another way in which the Church tried to teach the people was through religious pageants or through miracle plays. The most important events recorded in Scripture were presented in these plays. Originally they were intended chiefly for religious instruction, as it was easier to teach many truths by this means than in any other way. Later they were used chiefly to keep the hold of the Church on the people, for the plays were a source of great interest. At first they were given in the churches. Later they were presented more frequently in some special ad-

Purpose and history.

jacent chapel, and, after 1400, they were given by the different guilds of the towns rather than by the Church.

Characteristics

These plays were very realistic. They brought home to the people the reward of real virtue and the punishment of sin. The fortunate are carried up into heaven, represented by a cloud, by means of a rope and windlass. At the close of the play on the unwise virgins, Christ appears and casts them down into the pit of destruction. The deluge was a favorite theme, especially when Noah's wife refused to help build the ark and knocked her husband down. But in spite of the crudity and even vulgarity of some features in these plays, they appealed to the imagination of the people. Often these plays or pageants taught the people in the same lofty spirit in which the Passion Play at Oberammergau has been given in our own day.

General reasons for the decline.

65. Decline of the Papacy.—In spite of the work of the friars and the effort made by the Church to retain the support of the people, during the fourteenth century the papacy lost not only most of its temporal power but much of its spiritual influence also. This decline was due to the removal of the papal capital from Rome to Avignon in France (1309), and to the forty-year struggle between a pope at Rome and a pope at Avignon, each of whom wished to be recognized as head of the Church.

The Babylonian captivity (1309-1347)

For seventy years the popes lived at Avignon in southern France, a period known as the "Babylonian Captivity" of the papacy. The popes at Avignon had much less authority than those of the previous century in Rome. They no longer seemed to be the head of a universal church, but in other countries were considered as French popes. England refused to pay the dues which King John had promised when he accepted his kingdom from Innocent III as a fief. Germany did not accept the decrees of the French popes, while Wyclif in England and later Huss in Germany gained a wide following by preaching doctrines different from those advocated by the Church. To be sure Wyclif's bones were disinterred, burned, and his ashes were scat-

tered; but the papacy had undoubtedly lost its political influence and was in danger of losing its spiritual headship of Europe.

This serious decline was caused by the Great Schism (1377-1417), as well as the Babylonian captivity. During the Great Schism there were two popes, each denying the authority of the other. Naturally the people, even devout Catholics, began to lose faith in the power and infallibility of the papacy. The Council of Constance was finally called to settle the questions of the papacy and of the heresy of Huss. Huss was burned at the stake in spite of the safe conduct that had been promised him, and the three popes of that year (1414) were deposed. The papacy was finally united, but a pope who owed his election to a council could not logically claim to be supreme in the Church, since the council had shown that it was above the pope, at least for the moment.

The Great Schism
(1377-1417).

66. Summary.—The Church of the Feudal Age was both a spiritual body, which included all of the people, and an organization wielding political power. As an organization it was made up of the higher clergy—the pope, the archbishops and the bishops—and the lower clergy—the monks, the priests and the friars. The monasteries were founded centuries before the Feudal Age. Originally the rule was strict, later it became lax, needing reform. The monks and nuns, the regular clergy, lived apart from the world; the priests, the lower secular clergy, lived in their parishes and ministered directly to the needs of the people.

The Church and the people.

The temporal power of the Church, that is, the political power that it wielded, grew as the Church lands became more extensive, and as the civil authority of the Bishop of Rome (the pope), was recognized more widely. By the use of Church courts, of excommunication and the interdict, this power was developed until the popes believed that they should be obeyed by princes. As the Church became wealthy and powerful, reforms were needed. Three serious evils were the marriage of the clergy, the custom of

The temporal power of the Church.

buying church offices, called simony, and the election of church officials by laymen.

The Investiture Strife.

The great Emperor Henry III selected good popes, but Hildebrand, afterward Gregory VII, insisted that the Church should select its own popes, bishops and abbots, and should be free from simony and a married clergy. At Canossa he forced the German king, Henry IV, to seek forgiveness, after humiliating him deeply. By the Concordat of Worms (1122), the Church was allowed to choose its officials and the emperor could decide whether they were proper vassals.

Hohenstaufen emperors and the popes.

In the later struggle between the empire and the papacy, Frederick I and Frederick II tried to unite Germany and Italy. The popes, Alexander III and Innocent III, aimed to prevent this so as to preserve the "States of the Church." Innocent III tried also to secure recognition of himself as the overlord of all European kings. After the death of Frederick II the papacy was victorious over the empire, but its victory was short-lived.

The Church in the later Feudal Age.

After Innocent III reforms were as necessary as in the time of Gregory VII. The Dominican and Franciscan friars began to preach and to heal the people, while heresy was exterminated by the sword, especially in southern France (the Albigensian crusade). The Church revived old methods and adopted new practices to reach the people. Nevertheless both the Church and the papacy declined; the papacy because the French popes (Babylonian captivity) and the dissensions between two claimants to the papacy (Great Schism) weakened the authority of the pope; the Church because it did not reform itself to counteract the growing weakness of the papacy, or to meet the growth of new national feelings and the demand of the people for greater knowledge and for spiritual truth.

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Questions

1. What was the difference between the Church as a political organization and the Church as a religious body?
2. Name five differences between the medieval Church and our own present churches.
3. Explain the difference between the different classes of clergy.
4. Was the work of the Church more important while the people of western Europe were barbarians or later?
5. Why should different methods have been used by the Church in the early Feudal period and in the later period? Why should the religious instruction of the present differ from that of the Feudal Age?
6. Show the importance at different periods of the following: Conversion of the Franks and the Saxons; the work of the Benedictine monks in reclaiming waste lands; the Cluniac reforms for better life by the clergy; the healing of the sick and the aid to the poor by the Franciscans.
7. What are the "sacraments?"
8. Why should the Bishop of Rome have gained so much power; (1) in the form of spiritual leadership? (2) in the form of temporal power?
9. If the Church law applied universally during the Feudal Age the wonderful Roman law and preserved that law as the basis of the systems of law on continental Europe, was not the work of the Church courts during the Feudal Age?

10. Why was there any objection to the administration of civil law by the Church; (1) if it freed churchmen from civil authority? (2) in the later Feudal Age, when good, national, civil courts were established?

11. Why was it necessary for the Church to use excommunication and the interdict? Why should it have used both more sparingly?

12. Name and explain each of the reforms of Cluny.

13. Why was the bishop "literally serving two masters?" (Sec. 53).

14. Which was nearer right, Henry IV or Hildebrand?

18. Name all of the reasons that you can why the papacy was very powerful in the twelfth and thirteenth centuries; why it declined after 1300.

19. What was the Holy Roman Empire? What territory did it include; in theory? in fact? How was the emperor chosen, before the Golden Bull of 1356? after 1356?

20. Should heresy have been permitted by the Church? Do you object to the Albigensian crusade?

21. Compare the aims and work of Father Junipero Serra in California with those of St. Francis in western Europe.

22. Why should the adoration of the Virgin have been so very important in the later Feudal Age? Why was its influence so great?

23. In what ways was the Church the greatest uplifting force in the Feudal Age?

24. What did the Church do to protect life? to guard the weak? to stop warfare? to promote justice? to dispel ignorance to encourage liberty of conscience? to demand higher standards of character? to discourage luxury, class hatred, vice and crime? to help the down-trodden, the sick and the oppressed?

CHAPTER IV

THE AGE OF THE CRUSADES (1095-1270 A. D.)

CONDITIONS AFFECTING THE CRUSADES.

Eight eastern
crusades
(1095-1270)

67. Place of the Crusades in History.—The eight crusades against the infidels who had seized the Holy Sepulchre of the Savior at Jerusalem cover a period of nearly two centuries (1095-1270 A. D.), coinciding rather closely in time with that great struggle between the empire and the papacy which we considered in the last chapter (secs. 49-57). The first crusade occurred in the time of Henry IV, not long after that dramatic scene at Canossa. The last crusade was undertaken but a few years after the papacy triumphed over Frederick II.

The Crusades
as medieval
armed pil-
grimages.

The crusades were distinctively medieval in purpose and in character. They were in a sense armed pilgrimages to the holiest of shrines, and pilgrimages were characteristic of the age. Only during medieval times could a universal church have organized wide-spread armed pilgrimages with followers from a half dozen different countries. Again, the crusading armies were distinctively feudal or medieval organizations, made up of feudal groups of knights; yet they contained also a large number of common people, although the latter were pilgrims rather than soldiers.

The age of the
Crusades as
the beginning
of modern life.

68. The Age of the Crusades.—On the other hand the crusades represented the beginning of modern life. They developed great fleets for carrying European troops and supplies. They brought the crusaders into contact with two civilizations, the Byzantine and the Moslem, both of which were much more developed than the civilization of western Europe. They represented that expansion movement which was characteristic of the twelfth century and especially of the "wonderful thirteenth century." By show-

ing the opportunities for travel and the advantages of commerce, the crusades aroused in people the desire for new things. The desire for knowledge, wealth, and culture developed so rapidly that the thirteenth century, like the fifteenth, was almost a period of renaissance.

On the one side *the Crusades represent armed religious pilgrimages*. On the other they embody discontent with feudal oppression, the desire for conquest, the demand for more business and better commercial opportunities, and the search for those wider markets which would bring luxury and wealth. On this other side, in short, *the age of the Crusades represents the beginnings of an economic revolution*.

The Crusades a transition from medieval to modern times.

69. The Eastern Empire After Justinian.—The first crusade started with a request made by the eastern emperor to the pope for help against the Seljukian Turks. These barbarians had overrun Asia Minor and were threatening Constantinople. It was only fair that western Europe should help the Eastern Roman Empire in its difficulties, since for centuries the Eastern Empire had driven back the hordes of Slavs, Moslems and other enemies who would otherwise have attacked the weak Teutonic kingdoms of the West. It had been possible to do this because Constantinople had been very strongly fortified, and because of the well-trained army and completely organized government which the eastern emperors were usually able to maintain.

Seljukian Turksthreaten the Eastern Roman Empire. Services of the Eastern Empire to western Europe.

Nevertheless Constantinople had been the scene of much disorder, only 34 out of 107 emperors or associates dying in their beds during the ten centuries preceding the capture of Constantinople by the Ottoman Turks in 1453. The great territory over which the emperor Justinian had ruled had shrunk, in 1095, to an area but six hundred miles square, from Crete to the Danube, and from the Adriatic Sea to ancient Sardis.

Changes in Eastern Empire (395-1453)

70. Byzantine Civilization.—Munro makes an excellent summary of the better side of Byzantine Civilization.

Culture, learning and civilization in Constantinople.

"During the early centuries of the middle ages Constantinople was the most wealthy and populous city in Europe. Its inhabitants were the most artistic, learned and highly civilized people in the Christian world. They controlled the commerce of the Mediterranean Sea and monopolized the manufacture of many luxuries. . . . In Constantinople the travelers found lighted and paved streets, extensive public parks, hospitals and homes for orphans. Order was preserved by a well organized police force; theatres and circuses were maintained for the amusement of the populace. There were flourishing schools in which the scholars pursued not merely the elementary studies taught in the West, but also those pertaining to law, medicine and science. The nobles lived in magnificent buildings which far surpassed the palaces of the western monarchs. The artisans were comfortably housed, and worked together in great factories, producing the rich stuffs that were so rare and so highly prized in the West. In short, they found a civilization several hundred years in advance of the rude customs of Germany, France or England.¹

Contact of
Europeans
with the
Moslems.

71. Saracenic Civilization.—Not only was the Byzantine civilization much higher than that of western Europe, but the crusaders discovered to their great surprise that the despised infidels, the Mohammedans, were more enlightened than they. In their religious zeal, however, they failed to appreciate the value of the Moslem civilization and brought home comparatively little science and learning from either Constantinople or Palestine. Moslem civilization seems to have filtered into Europe rather through the Moors in Spain or the Saracenic allies of Frederick II in Sicily.

Science, art
and civiliza-
tion among the
Saracens.

The Mohammedans, with true Semitic adaptability, borrowed learning from every possible source, chiefly the Egyptian Greeks, the Persians, the Hindoos and the Chinese. Their civilization and culture reached their height un-

¹Munro, *History of the Middle Ages*, 95-96.

der the great Caliph Haroun al Raschid, with whom the Arabian Nights have made us acquainted. The Moham-medans established great universities, one of them at Cordova in Spain being attended by large numbers of Christians. Aristotle was studied with especial care and later passed on to the scholars of western Europe. Great libraries were collected by the Moslem scholars. They devoted particular attention to mathematics, developing algebra into a science and making use of the numerals, invented by Gerbert,¹ which we call Arabic. Their achievements in medicine and their surgical skill contrasted strangely with the dense ignorance and gross superstition of the people in western Europe. In manufacture they were distinguished. One has but to mention the fine "damask" of Damascus, the beautiful leather known as Morocco and the excellence of Toledo blades.

72. Beginning of Conflict between East and West.

—The Conflict between East and West which is represented by the crusades showed itself in three different ways at the beginning. (1) There was first the commercial rivalry. The Mohammedans had developed a great commerce which centered at Bagdad, in the Euphrates valley. The silks, spices, precious stones and other valuable products of the East were transported to Mediterranean ports, whither they were carried to Constantinople for distribution throughout the civilized Christian world, or were carried by the Saracens themselves to their kinsmen in Sicily and Spain. In order to get all of this trade that was possible there was intense jealousy and keen rivalry between three sets of people, the Saracens, the merchants of Constantinople and the Italian cities, of which Venice was at this time the most prosperous.

Commercial rivalry over eastern trade.

(2) Then there were the grievances of the pilgrims, a much truer cause of the crusades than the commercial riv-

Seljukian Turks interfere with pilgrimages to Jerusalem.

¹Gerbert was a great French scholar of the tenth century. He was elected pope with the title of Sylvester II.

alry. The Saracens had been too much interested in trade to interfere with the pilgrimages to Jerusalem, but when the Seljukian Turks, (1050) gained control of the Caliphate of Bagdad and overran Syria and Palestine, these fierce, intolerant Turks prevented further pilgrimages and treated the pilgrims with cruelty.

The eastern emperor appeals for help.

(3) The Seljukian Turks conquered the disorganized governments in Asia Minor and threatened Constantinople itself. Having formerly hired soldiers from Normandy and other parts of Western Europe, the eastern emperor, Alexius Comnenus, appealed to the pope for aid against the infidels. He found himself embarrassed by the help of the westerners, for great hordes of crusaders, streaming through Constantinople, seemed to threaten the independence of that city.

THE EIGHT CRUSADES (1095-1270 A. D.)

Van-guard of the first crusade.

73. The First Crusade.—The crusading movement started with the appeal made by Pope Urban II before a great assembly at Clermont in 1095.¹ Fired by his eloquence the nobles cried out, "God wills it! God wills it!" Thousands pledged themselves on the spot for the Crusades. Like wildfire the enthusiasm for a crusade spread throughout France and other countries, hundreds of thousands wearing the red cross which was a sign of their vow to rescue the holy sepulchre from the infidel. Among the most ardent apostles of the crusade was *Peter the Hermit*, who collected a great band of followers in northern France. Following *Walter the Penniless*, he set out with his unarmed motley throng, the vanguard of the first crusade. The journey along the Danube route was full of hardships. The crusaders plundered the people and the people retaliated. Crossing at Constantinople into Asia Minor, they

¹Gregory VII was the real originator of the Crusades, for, twenty years earlier, he had gathered a crusading army. Trouble with Henry IV prevented the crusaders from leaving Italy.

were able to proceed but a short distance before the Turks cut down the last of this unfortunate band.

Later came the army of the knights, numbering, with their attendants, more than a half million, according to the exaggerated accounts of the time. Emperor Alexius in alarm prepared to defend his possessions, but induced most of the leaders to take oath that they would be his vassals.

74. The Capture of Jerusalem.—In the spring of 1097 the emperor and the crusaders set out, the one to regain his lost territories, the other to secure the holy sepulchre.

The long, hard march with its sieges of hostile cities took several years. The mutual distrust of the emperor and his western "allies," and the jealousy which each leader and every feuday band felt toward every other, grew from month to month. Finally, in June, 1099, the crusaders reached Jerusalem. After a siege of several weeks, without a decent supply of water, the crusaders broke through the

The knights of the first crusade.

The march to Jerusalem and the capture of the city.



KNIGHT TEMPLAR

walls, the defenders fleeing. "Our men followed, killing and slaying even to the temple of Solomon, where the slaughter was so great that our men waded in blood up to their ankles."

Most of the crusaders returned home without great delay, but the leaders of the remainder quarreled over the division of the spoils. The conquered territory in Syria was finally divided into four little feudal states, the largest and most important of which was the Kingdom of Jerusalem.

The feudal states in Palestine.

Large numbers of pilgrims, unarmed or in armed crusading bands, came to Jerusalem each year. To care for the sick or needy there was organized an order of monks called the *Hospitalers*. To pro-

The military orders.

tect pilgrims on their journey, another order was formed later called the *Templars* from the fact that some of the founders lived close by the Temple in Jerusalem. Like the Templars, who were knights rather than monks, a third order was established, called the *Teutonic Knights*.

Palestine and
trade from the
first crusade
to the third.

75. The Second Crusade.—Although comparatively few westerners remained in Palestine, so many pilgrims came that it was necessary to give them food and protect them on the way. Many of the permanent residents were merchants, most of whom came from the thriving Italian cities. There was considerable demand for western armor, horses, and particularly grain. Vessels and caravans took in return silks and cottons, spices, wines and fine glassware. This trade developed somewhat before the second crusade was made in 1147, after the northernmost of the little feudal states had been recaptured by the Mohammedans. The crusaders accomplished little but the Latin states were strengthened by the warriors left in Palestine. In 1187 Jerusalem itself, however, was captured by the ablest and most intelligent of the Mohammedan rulers, Saladin of Egypt.

The crusade of
the three
kings.

76. The Third Crusade.—The third crusade is the most interesting international expedition of the "Middle Ages." It was made up of three great national armies, led by three distinguished kings, Frederick Barbarossa of Germany, Philip Augustus of France and Richard the Lion-Hearted of England. Frederick went by land, but the others followed the easier route by sea. In spite of the prominence of the leaders, or perhaps because of that prominence, they quarreled and interfered with each other, and, Frederick having died in Asia Minor, Philip returned to France, leaving Richard to fight Saladin.

Richard and
Saladin.

Richard was pre-eminently a medieval knight who revelled in hand-to-hand combats and fierce fighting, but he was neither a general nor a statesman. Having made no headway against Saladin he finally departed from Palestine, leaving Saladin in possession of Jerusalem. While traveling

overland through Germany in disguise, Richard was recognized and imprisoned for nearly two years by his enemies. Thus ended the most spectacular and romantic of the Crusades.

77. The Fourth Crusade.—Unlike the other crusades, the fourth was an expedition against Constantinople rather than against the Saracens. Except the Italians, the crusaders expected to attack the Mohammedans, but the Venetians, under their blind and crafty aged doge, or duke, persuaded the others to seize the great city on the Bosphorus. Their excuse was that the ruling emperor was a usurper; their reason, a desire for a still larger share of the trade in the eastern Mediterranean. Towers having been erected on the decks of the ships, the attacking parties crossed on ladders, gained the walls, and sacked the city. Priceless treasures were lost, manuscripts being burned and paintings destroyed.¹ Scores of metal statues, some of which dated from the classical period, were melted down for weapons and armor. Four famous bronze horses were taken to Venice where they may still be seen above the portico of St. Mark's Cathedral.

Capture of
Constanti-
nople.

This Latin empire lasted more than 50 years (1204-1261 A. D.). It added nothing to the glory of Constantinople; in fact, it so weakened the city and empire that they were reduced later by the Ottoman Turks, but it brought the Venetians an opportunity. They gained "a quarter and a half a quarter" of the lands of the eastern empire, chiefly those along the Adriatic, the islands of the Aegean and the eastern Mediterranean. Venice seized the trade that had formerly gone through Constantinople, although, when the Latin empire fell, Genoa fell heir to the western trade from Constantinople and the Black Sea.

The Latin
Empire of the
East.

78. Later Crusades.—The fifth crusade was made up

The children's
crusade.

¹Most of the old Greek manuscripts were copied under the Macedonian emperors in the ninth and tenth centuries. Most of the manuscripts that were afterward carried to western Europe were written in this period.

of fanatical expeditions of tens of thousands of misguided and unfortunate children (1212). Most of those from France never left the country, but many of the German children were sold into slavery in the East. Like the vanguard of the first crusade these defenceless crusaders had paid dear for their zeal.

Sixth, seventh
and eighth
crusades.

Frederick II finally went on a crusade promised to the popes (1229), and St. Louis, Louis IX of France, (1248) and (1270), led the last crusades against the Mohammedans. In 1291 the followers of the Prophet regained the last stronghold of the Christians in Palestine and the Latin kingdoms of the East came to an end.

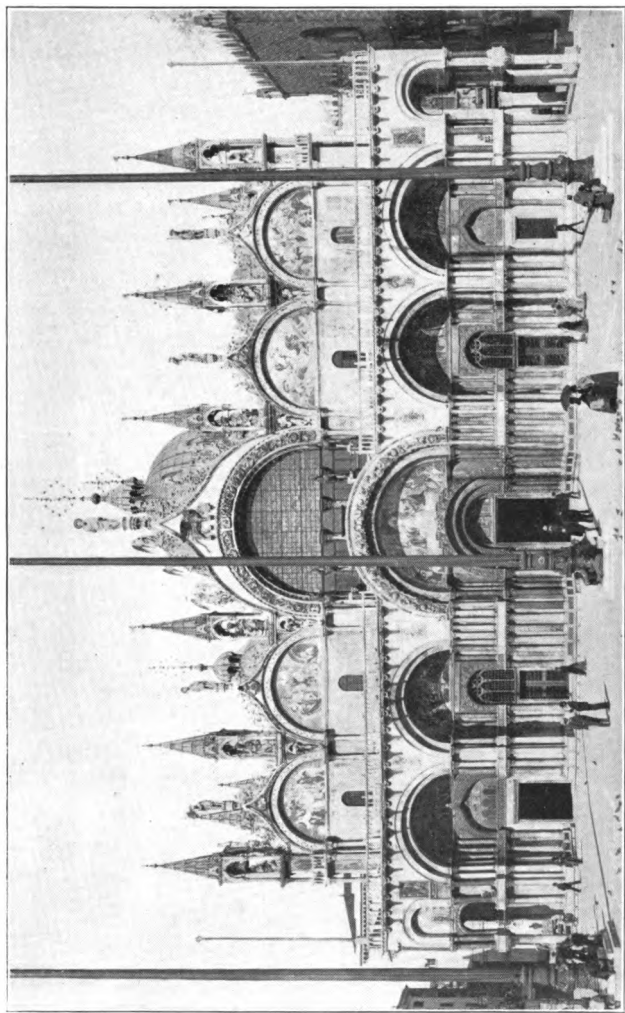
· RESULTS OF THE CRUSADES.

Influence of
the Crusades
on the great
changes of the
Age of the
Crusades.

79. General Results.—The two centuries of the Crusades saw so many important changes that we cannot tell which were caused by the Crusades. No event in history is due to any single cause. Every change is the result of different causes working together. It would be untrue to maintain that the Crusades produced the great development in national feeling, in literature, in government and in business that occurred during the twelfth and thirteenth centuries. Nevertheless the Crusades undoubtedly gave an impetus to these and other changes of that period. They were the occasion if not the cause of a great revival, a revival which was intellectual, political and economic, a revival which showed itself particularly in new national literatures, in the breaking down of the feudal system, in the development of commerce.

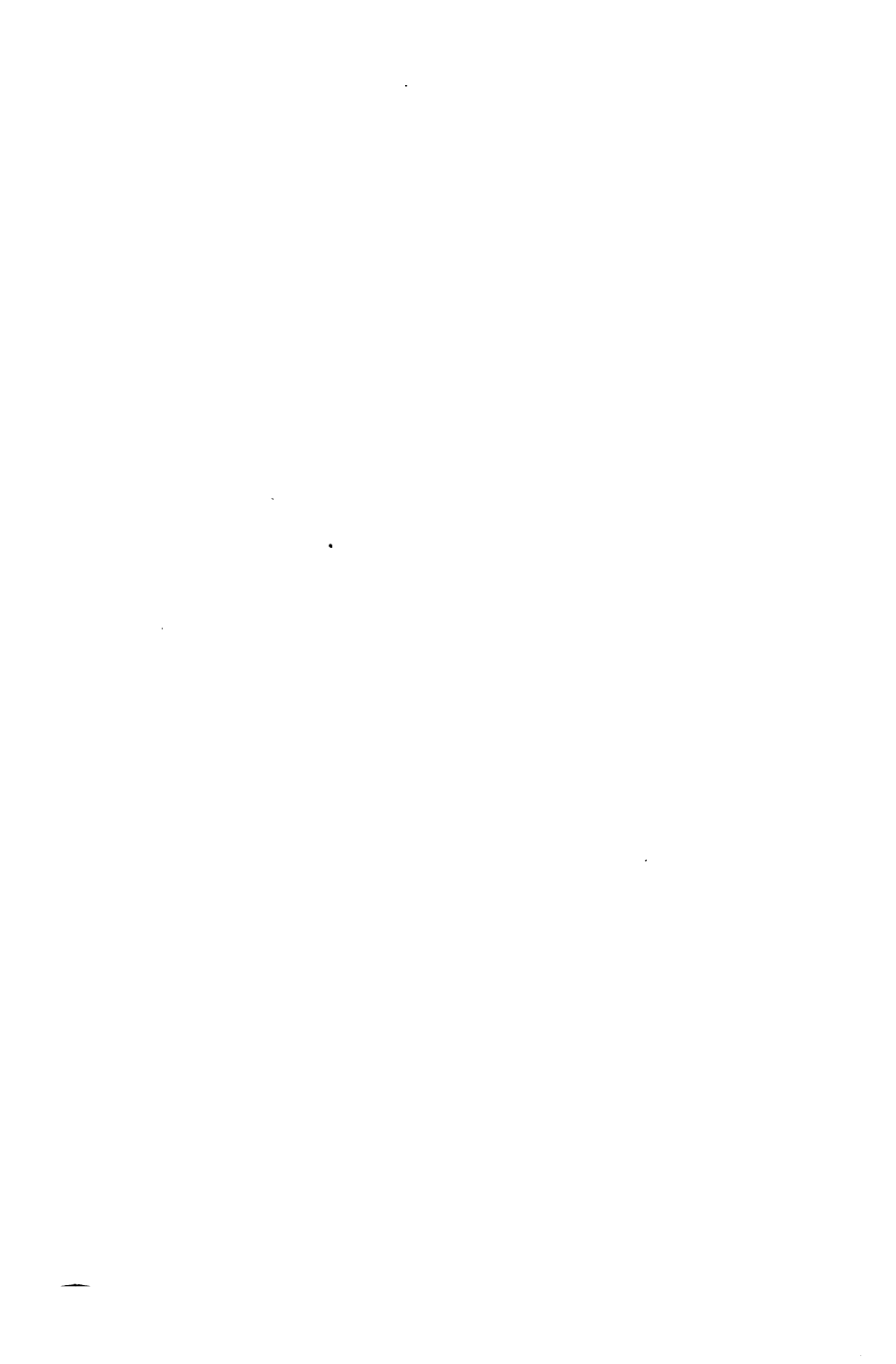
The Crusaders
gain broader
knowledge.

80. How the Crusades Helped to Produce a New Europe.—Nearly a million men took part in the Crusades. Before they went to the Holy Land, few of these armed pilgrims, whether knight or villein, had been outside of their country or beyond the bounds of the great feudal estate on which they had been born. Imagine the result when these ignorant men, gathered with other soldiers of their own nation, journeyed month after month with men of other



CHURCH OF SAINT MARK, VENICE
(Modified Byzantine architecture. Bronze horses above entrance)





nationalities, viewed great cities, discovered better ways of dressing and of living, and learned their own ignorance by contact with courteous Byzantines and intelligent Saracens. Many of the crusaders, too many, left their bones on the wastes of Asia Minor or in the valleys of Syria, but those that returned came back with a new appreciation of the world, with clearer ideas on government, a better knowledge of warfare, and a truer conception of the narrowness of their old life. They did not bring back manuscripts or any real learning. The time was not ripe for that. But they brought back products of the East; they created a demand for better foods, for luxuries and for money to get the things they wanted. They had learned to bathe. They began to wear beards. They had discovered that one name was not enough and to their given names added surnames. If they were noble, they devised coats of arms and mottoes to distinguish them from others. Thus the Crusades broadened their lives and enriched their experiences.

81. Political Results.—The Crusades destroyed a large part of the old nobility. Hundreds of thousands of knights and nobles never returned from the East. The new nobility did not have the same prestige, the same influence or the same rights as the old. The feudal system, with the new nobles as leaders, was much less solid than it had been in the days of William the Conqueror. In France especially the king had grown powerful. In Germany the king failed to grow powerful chiefly because he spent his strength fighting the papacy and trying to control Italy.

Increase of
power of the
king.

Many of the nobles sold their birthright of rights and privileges. Their mess of pottage was equipment and provision for the long journey. Their Esau either their king or the great towns. Many of the latter bought the right to govern themselves because the new trade was making them wealthy and the lords needed money.

Decline of the
feudal nobility

The new towns produced a new class made up of merchants, manufacturers and professional men. To the two

Rise of the
third estate.

old estates, the nobles and the clergy, we now add a third known in history as the *third estate*.

Trade from
Italy to east,
north and
west.

82. Commerce, Money and Banking.—Trade with the East existed before the Crusades, yet the Crusades almost created a new foreign commerce. Venice, Genoa and Pisa brought home the products of the Levant. Merchants from northern Europe came to Italy for these valuable goods; spices, silks, dyes and drugs, sugar, delicate draperies, and fine glassware.¹ They carried them overland to Augsburg, Nuremberg and Vienna, or farther north to Bruges, Bremen and Hamburg, bringing back wool from Britain, amber from the Baltic and furs from the North. Vessels put out from Venice, Genoa and Marseilles for the Atlantic coast towns, developing the first important trade to the west.

Money and
banking.

The Italian merchants traded the wheat, wool and other products of the West for these luxuries, but this great expansion of commerce would not have been possible without money. Gold and silver coins came into general use. In fact an international coin (the Leventine Byzant) was introduced. Bankers were necessary to keep safe the wealth of the merchants, to lend money for great expeditions and to manage great financial enterprises.

Routes to the
East, Marco
Polo and the
China trade.

83. Trade Routes to the Orient.—Some travellers and merchants did not stop at Antioch and Damascus, but followed the regular trade routes to Bagdad or pushed on still farther by water to India or overland to China. The most famous of these was *Marco Polo* and his brothers who spent several years in China. On their return accounts were published of their travels, so that people learned about the Far East and demanded tea, silks and other products that "Cathay" could furnish.

The Mongol
empire and
eastern trade.

It was possible for merchants and travelers to take this

¹At this time the cultivation of buckwheat, melons, apricots, lemons, oranges and other foods was introduced, being borrowed from the Saracens, but these probably came through Spain and Sicily.

long, hazardous trip across Asia, because, during the years that the Venetians held Constantinople (sec. 61), a great warrior, Genghiz Khan, and his successors had established a loosely organized Mongol empire from Hungary and Southern Russia eastward to the Pacific. One of these Mongol leaders offered to help Louis IX on the seventh crusade, but the French king would not have the help of one unbeliever against another.

The eastern trade routes across Asia were closed not only by the breakup of the Mongol Empire, but by *the capture of Constantinople by the Ottoman Turks in 1453*. The middle route through Antioch and Bagdad had already been blocked and the lower route across Egypt was threatened by the advance of the Ottoman Turks soon after, so that new routes were sought, one around Africa by Vasco de Gama and another westward by Christopher Columbus.

Closing of the eastern routes by the Ottoman Turks (1453).

THE RISE OF THE TOWNS.

84. The New Commerce and the Growth of the Towns.—The Crusades were the opportunity of the free cities. There had been towns and cities before the Crusades, but, in southern Europe, the old Roman municipalities had grown pitifully small after the Germanic invasions, while in the north, there had been no need of towns. In the half century before the first Crusade, trade had begun again between the villages of western Europe, along the rivers and even from country to country along the coast. To this new trade and the revived interest in building towns, the Crusades gave a great impetus. The cities of northern Italy grew with amazing rapidity between the first Crusade and the fourth. Along the Rhine and other rivers feudal villages grew into towns, and on the northern coasts of western Europe great cities like Bruges, Antwerp and Hamburg developed as the trade grew.

Towns before and after 1000 A. D.

85. Struggles of the Towns for Power.—The towns did not become free and powerful without a struggle. Many

The granting of charters.

noble crusaders gave to the towns valuable privileges in return for money to equip themselves and their attendants for the long expensive journey to the Holy Land, but as a rule lords did not make concessions to the towns unless they needed their political support. The towns wanted *charters* so that they knew what rights they had, when payments should be made, or how many troops must be furnished if their lord made war. The lords often granted charters, but, at the same time, they limited the powers that the towns already had. Then would ensue a long struggle to increase the town's privileges; to secure freedom from the lord's intendant, that is, his representative; to gain the right of holding more frequent assemblies; to reduce the tax paid to the lord, or to increase the number of officials elected by the town.

Town develop-
ment in differ-
ent countries.

In *Italy* the pope helped the Lombard towns against the emperor, so that after 1176 (sec. 54) they became practically independent. The emperor, especially Frederick Barbarossa, sold privileges to the *German* towns in order to have money for his campaigns against the Lombard cities. In *France* the kings aided the towns against the more powerful nobles whom the kings were trying to control, but they helped the weaker nobles against their rebellious towns. In this way French cities never became independent like those of northern Italy and Germany. In *England* cities were not so large as those of the Continent, but they helped the king against the nobles, being rewarded by liberal charters and by admission to the parliaments which were called occasionally from the time of Edward I (1295). But they never became independent.

Classes of
gilds.

86. The Management of Business Within a Town.

—The business men of the medieval towns were organized into *gilds* or associations. The distinctively *merchant gilds* were made up of those who were engaged in trade. Those who made leather goods, armor, cabinets or any of the hundreds of articles manufactured in the towns belonged to *craft gilds*. There were almost as many of these gilds as

there were crafts, Paris having one hundred of them in the twelfth century and some of the small English towns almost as many a little later.

Since the market-places of the town were small, it was customary for the merchants to attend great fairs in some convenient city, at which local products were exchanged for foreign textiles, eastern spices or drugs, or necessities like salt and iron. *These fairs supplied a wholesale market* through which the guilds could send their own products to the outside world.

Fairs.

Only skilled workmen were admitted to the craft guilds. There were three classes of workers. *Apprentices* were boys who bound themselves for a period, usually seven years, during which they learned the craft, working without pay. Not only the apprentices, but the *journeymen*, who were graduate apprentices, usually lived with the employer, but the journeymen received wages. When a journeyman had a little capital, he set up a shop of his own and became a *master*, later employing both journeymen and apprentices to help him.

Classes of workers.

The guilds regulated the business of their craft. Each guild had a monopoly of its business. As the members usually lived in the same street or quarter of the town, it was easy to regulate the quality of goods and to prevent the masters from using poor stock and cheating their own customers.

Control by the guilds.

89. Condition of the Towns.—The medieval towns were usually built at commercial cross-roads, if possible at a point that was easily defended. Walls surrounded the town proper, although there were many houses outside of the gates. A high belfry overlooked the surrounding country so that the man on watch could always ring the town bell, if an enemy approached. The bell was rung also at curfew and on those occasions when the citizens assembled to elect town officials or transact other business.

Location, walls and belfry.

As towns must be walled, the houses were close together and the streets were no better than alleys, even the main

Streets.

street of Paris being unpaved until 1182. Chimneys were almost unknown. Slops and refuse were frequently thrown from the overhanging upper stories, which were so close together that little sunlight reached the street below. Fortunately pigs were allowed the freedom of the streets, for they proved useful scavengers of the filth that accumulated near the doorways. At night the streets were unlighted. Although, in time, a police squad, called the "watch," patrolled the streets and called the hours, no one ventured forth after nightfall without an armed body-guard. Street fights were not uncommon between armed enemies.

Improvement
of towns and
citizens.

Until the thirteenth century, townspeople were not much better off than the villeins, but as wealth and intelligence became more general, the streets were kept in better condition, the introduction of chimneys reduced the danger of fire and the streets were kept freer of swine and encroaching buildings. Fine town halls were built, especially after 1350, and in the cities of the bishops, magnificent Gothic cathedrals rose, emphasizing more strongly by contrast, perhaps, the squalor and degradation of the average citizen.

General.

88. The Leagues of Cities.—The political importance of the cities is shown especially in the formation of the great leagues. The largest and most powerful of the city leagues, three in number, were in the Holy Roman Empire, where the feudal nobles still maintained their authority. The emperor was the overlord of the nobles and the cities rather than the king of the country.

Lombard
League.

The first of these leagues was formed by the large and wealthy cities of the Po valley in northern Italy, and was called the *Lombard League*. It was organized to protect the cities from their enemies, but it helped the cities to build up their trade and to extend their territories.

Confederation
of the Rhine.

In the *Upper Rhine Valley* the cities joined together for protection rather than trade, since the nobles of that part of Germany had united in order to control the emperor and the cities.



THE BELFRY OF BRUGES



STREETS OF A MEDIEVAL TOWN
(Modern View of Rothenburg)



By far the largest, most powerful, and most lasting of the leagues was that great commercial state known as the *Hanseatic League* or the Hansa. It included nearly 100 towns along the northern coast of Europe from the mouth of the Rhine to the Gulf of Finland, and was associated with other great commercial cities farther away like Novgorod, Bruges and London. In order to protect its commerce, it made commercial laws, made treaties and made war. Its great fleets controlled for three centuries the trade of the northern seas and drove off pirates. The larger cities, as Bremen, Hamburg and Lubeck, remained independent, and are now states of that great federation known as the German Empire.

The Hansa.

89. Summary.—The Crusades were armed religious pilgrimages to Palestine. They were due to the religious zeal of the people and to the influence of the papacy. To a less degree they were affected by the love of adventure and conquest as well as the desire to trade. The immediate occasion of the first Crusade was the conquest of Palestine by the cruel Seljukian Turks, who maltreated pilgrims and threatened to capture Constantinople.

Causes of the Crusades.

The eastern crusades were eight in number, beginning in 1095 and ending in 1270. By far the largest was the first, which established four petty feudal states in Palestine. The most interesting was the third, in which Frederick Barbarossa, Philip Augustus and Richard the Lion-Hearted proceeded against Saladin. The fourth led to the conquest of Constantinople by the Venetians and allies. The rest were relatively unimportant.

The eight eastern crusades.

The Crusades coincided with important economic changes, of which the Crusades were a part and to which the Crusades gave impetus. The travel made people broader and the absence or death of many nobles gave opportunities for kings and cities to increase their power. The Crusades made the use of money common, and, more than all else, the Crusades developed the eastern trade very greatly.

General results of the Crusades.

**The rise of
the towns.**

Towns had declined after the "fall" of the western Roman empire. They began to revive soon after 1000 A. D. and grew very rapidly during the first century of the Age of the Crusades. They gained charters and gained rights which the charters defended and protected. They carried on trade through trade guilds, and their craft guilds manufactured many articles. The towns were small, crowded, filthy and disorderly, but conditions improved after 1300 A. D. To promote trade or protect one another leagues were formed especially in the Holy Roman Empire, the most famous being the Lombard League and the Hansa.

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Questions

1. Distinguish between the religious and the commercial character of the Crusades.
2. Compare the civilizations of the Moslems, the Byzantines, the Crusaders and that of America today; in regard to art, business, learning and moral standards.
3. Name at least five conflicts between East and West that preceded the Crusades.
4. How were the crusades against the Saracens different from that against the Albigenses? (sec. 60). What did the first crusade show about the Christian spirit of the crusaders and the ability of the people of western Europe to coöperate?
5. Could the crusades have taken place earlier? three centuries later? Explain your answer.
6. Why was the third "the most interesting international expedition of the Middle Ages?"
7. Was there any advantage from the capture of Constantinople by the Venetians and their allies in 1204?
8. Did the Crusades do more to produce the new Europe of the thirteenth century, or did the Crusades chiefly represent the desire for the changes which actually developed in that century?
9. Explain the chief results of the Crusades.
10. What is the connection between the Mongol Empire of Genghiz Khan and the discovery of America?
11. What was a charter? Why did the medieval towns wish to have charters?
12. Were the medieval towns better than the city slums of our day? Why are the towns of such importance of world history?

CHRONOLOGICAL

General European	The Church (Italy)
800 Crowning of Charlemagne.	
843 Treaty of Verdun.	
Invasions of barbarians.	
Development of the feudal system.	1054 Final split between Roman Catholic Church and Greek Catholic Church.
1059 Beginning of Investiture Strife.	1059 Cardinal bishops.
1071 Manzikert, Victory of Turks over Eastern emperor.	1073 Pope Gregory VII. 1077 Canossa. Victory of Gregory the pope over Henry IV the emperor.
1096 First Crusade. Capture of Jerusalem, 1099.	
1122 Concordat of Worms. Compromise over investiture	
1147 Second Crusade.	1158 University of Bologna. 1176 Legnano. 1183 Peace of Constance.
1189 Third Crusade.	1198 Pope Innocent III.
1204 Fourth Crusade.	
1206 Genghiz Khan's conquests (Mongol empire).	1209 Crusade against heretics.
1212 Children's Crusade.	
1214 Bouvines, "the first modern battle."	1215 Franciscan and Dominican friars recognized.
1236 Mongols in Europe.	1250 Supremacy of papacy over the empire.
1261 End of Latin empire at Constantinople.	
1270 Last Crusade.	
1272 Marco Polo in China.	1309 Babylonian captivity (beginning).
1338 Hundred Year's War (beginning).	
1350 Black Death.	1377 Great Schism (beginning).
Portuguese explorations along coast of Africa.	1414 Council of Constance.
Invention of printing.	1431 Council of Basle.
1453 Capture of Constantinople and end of Hundred Years' War.	

TABLE

The Holy Roman Empire	France	England
	866 Siege of Paris by Norsemen	827 England united under Egbert.
962 Empire revived by Otto.		878 Treaty of Wedmore between Alfred and the Danes.
1039 Henry III.	988 Hugh Capet founds new line of French kings.	
		1066 Conquest of England by William of Normandy.
1152 Frederick Barbarossa emperor.		1154 Henry II (of Anjou feudal overlord of half of France).
	University of Paris.	1170 Becket murdered by Henry II.
1212. Frederick II emperor.	1200-1213 Quarrels of Pope Innocent III with Philip Augustus and John of England.	
	1209 Albigensian crusade.	1215 Magna Charta.
1254-1273 Interregnum (end of Hohenstaufen line).	1226 Louis IX (Saint)	1265 De Montfort's Parliament.
	1285 Philip IV (The Fair)	1272 Edward I.
		1295 Model parliament.
	1338 Beginning of Years' War.	1314 Hundred
	1346 Crecy (battle).	1358 The Jacquerie.
	1356 Poitiers (battle).	1360 English gains in France.
1356 Golden Bull for electors of emperor.	1360 Peace of Bretigny.	
	1415 Agincourt (battle).	1381 Peasants' rebellion.
	1431 Joan of Arc burned.	1430 English losses in France.
	1438 Pragmatic Sanction of Bourges.	
	1453 End of Hundred Years' War.	



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